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CONTAINING

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LETTERS and DISSERTATIONS Upon ſeveral Subjects,

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VOL. VII.

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MEMOIRS

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MEMOIRS OF LITERATURE.

ARTICLE I.

LEXICON ANTIQUITATUM ROMANARUM: In quo Ritus & Antiquitates cum Græcis ac Romanis communes, tum Romanis peculiares, sacræ & profanæ, publicæ & privatæ, civiles ac militares exponuntur. Accedit his Auctorum notatorum, emendatorum, & explicatorum Index copiosissimus. Auctore SAMUELE PITISCO: cum Figuris in æs incisis. Leovardiæ, Excudit Franciscus Halma, Ordinum Frisiæ Typographus Ordinarius. MDCCXIII.

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That is,

A DICTIONARY *of the* ROMAN ANTIQUITIES. *By* SAMUEL PITISCUS. Lewarden. MDCCXIII. *Two Volumes in* Folio. *Vol.* I. *pagg.* 1008. *Vol.* II. *pagg.* 1133. *Sold by* Paul Vaillant *in the* Strand.

THE Author has thought fit to inform the Readers, that the Design of publishing this Work was first proposed at a Merry-meeting. In the Year 1700, which was the Sixty Fourth of Mr. *Pitiscus*, his Friends resolved to celebrate his Birth-Day; and Mr. *Halma*, an Eminent Bookseller, set out from *Amsterdam* to have a Share in that Solemnity. After Dinner, Mr. *Pitiscus*, and some others, who took Tobacco, went into another Room. They were all very merry; the Glasses went round very fast; and after much talking, the Conversation fell upon Literature. Immediately Mr. *Halma* cried out, My Friends, I am thinking of publishing a new Work; the like was never seen before: I mean a Dictionary containing the *Greek* and *Roman* Antiquities in an Alphabetical Order, collected out of *Grævius*'s, and *Gronovius*'s *Treasures* of those Antiquities. Whereupon Mr. *Pitiscus* added, that such a Dictionary might be enriched with the Observations of many other Writers, who have illustrated the *Roman* Antiquities since the Restoration of Learning in *Europe*, and whose Works have not been inserted in the Two Collections just now mentioned. Mr. *Pitiscus* vas very well pleased with that Project, being sensible that such a Dictionary would be of great Use, even to the most Learned Philologers. Mr. *Halma* desired him to undertake that Work; but Mr. *Pitiscus*'s Modesty and his old Age made him unwilling to venture upon it. About Six or Seven Months after, he accidentally lighted upon a Passage of *Lipsius* in his Pre-

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Preface to *Seneca*, wherein that Learned Man says that he designed to publish a Dictionary of the *Roman* Antiquities; that he had prepared a great many Materials for that Purpose during the Space of Twenty Five Years; but his Age, and the ill State of his Health did not allow him to put them in Order. *Lipsius* concludes what he says upon that Head with these Words: *O utile tamen opus! O quis æmulatur & suscipit! trado facem & immortalem gloriam, quæ cum literis lucebit, & vivet.* Whereupon Mr. *Pitiscus* breaks out into these Words: *Arrigite aures maledici Lexicorum hostes: Lipsius loquitur. Lipsii auctoritatem defugere nec debetis, nec potestis. Ego, & omnes qui mentis sunt bene sanæ, pluris facimus unius Lipsii politissimum judicium, quam multorum Arcadum vanissima somnia.* After the reading of this Passage, Mr. *Pitiscus* changed his Mind, and resolved to undertake this Work, notwithstanding all the Difficulties which he was to overcome.

Our Author takes notice, that some Learned Men have done something of this Kind before him, *viz. Janus Lautrembergius* in his *Antiquarium*, printed at *Lyons*, 1622. in 4*to*. *John George Schielen* in his *Bibliotheca enucleata*, published at *Ulm*, 1679. in 4*to*. *John Adam Schill* in his *Nomenclator Philologicus*, which came out at *Isenach*, 1682. in 8*vo*. *Matthew Zimmermannus* in his *Florilegium Philologico-Historicum*, printed at *Meissen*, 1687. in 4*to*. And lastly, the Abbot *Danet* in his Dictionary of *Greek* and *Roman* Antiquities, in 4*to*. But all those Authors, far from exhausting their Subject, have left out so many things, that their Works do by no means answer the Titles: And indeed how can the whole Body of the *Roman* Antiquities be contained in such a small Compass?

Mr. *Pitiscus* assures us, that he has carefully perused almost Six Hundred Authors, who have treated of the *Roman* Antiquities since the Restoration of Learning, and that he has composed this Dictionary out of the best Observations to be found in their *Adversaria*, *Annotationes*, *Antexegemata*, *Collectanea*, *Conjectanea*, *Divinationes*, *Electa*, *Lectiones antiquæ*, *novæ & variæ*, *Loci memorabiles*, *Miscellanea Observationes*,

Parerga, *Quæstiones Epistolicæ*, *Schediasmata*, & *Verisimilia*. Many other Writers have illustrated the *Roman* Antiquities; but Mr. *Pitiscus* says he was not able to buy them all. He would have purchased some of them at any rate, and among others, *John Baptist Ferrettus*, *de Tesseris*; *Angelus Roccha*, *de Campanis*; and *Henry Kitschius*, *de Annulis aureis*; but he could not find them. *Angelus Roccha* came at last to his Hands; but this Dictionary was then almost finished. As for *Kitschius*, the Author has seen his Works since, and says it is a sorry Performance. Mr. *Pitiscus* makes heavy Complaints against some Learned Men, who are, says he, professed Enemies to the Writers of Dictionaries, (*qui Lexicographos odio plus quam Vatiniano prosequuntur*,) and refused to lend him some of their Books for a short Time, though he begged that Favour of them in the most pressing manner.

That the Readers may consult upon Occasion the Authors mentioned in this Dictionary; Mr. *Pitiscus* has taken Care to quote not only the Books, but also the Chapters and Paragraphs. As for the Passages of the Ancient Writers, he has been contented to insert Two or Three of the most material upon every Head; for he could not have inserted them all without running into an excessive Length. He has collected all those Passages with great Trouble and Labour, because most Commentators use to quote the Ancient Authors, without mentioning the Chapters, or even the Books. Mr. *Pitiscus* designed at first to cite the *Greek* Authors in their own Language; but the late Mr. *Grævius* advised him to give only a *Latin* Translation of their Passages. The Author takes no notice of any Country or City, or of any God and Goddess, but those that are mentioned in the *Treasures* of *Greek* and *Roman* Antiquities; and when the Authors to be found in those Collections, do not give a satisfactory Account of a Country, or of a Deity, Mr. *Pitiscus* supplies that Defect out of other Writers. He declares, that if the Readers find any Faults in this Dictionary, he is not answerable for them, since this Work is wholly made up of Materials taken from other Authors.

When

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When the Bookseller published a Specimen of this Dictionary, to have the Judgment of the Learned about it, some commended the Work, and others disliked some Parts of it. Mr. *Pitiscus* says, that his Performance was very well approved by many Learned Men, and among others, by Mr. *Broekhuysen*, Mr. *Grævius*, and Mr. *Perizonius*. As for those few Criticks, who found Fault with it, the Author calls them *homines infrunitos, & male sanos*; and says they are unknown to him. One of them objected, that lazy Men would be enabled, with the Help of this Dictionary, to learn the *Roman* Antiquities without any great Labour. *Miror*, says Mr. *Pitiscus*, *non adjecisse, absque Professorum collegiis.* Another Critick cried out every where, that the Author had clogged his Dictionary with insignificant *Inscriptions*. Mr. *Pitiscus* appears very angry with that Censor. *O affabre caput!* says he, *non videtur habere cerebrum.* Those Inscriptions, adds the Author, are sometimes absolutely necessary to prove several Antiquities, which cannot be proved by the Testimonies of the ancient Writers. A Third Critick found fault with Mr. *Pitiscus*, for inserting foreign Ceremonies and Customs among those of the *Romans*, without considering that the *Romans* borrowed those Ceremonies and Customs from foreign Nations. A Fourth Critick (says the Author) was so unreasonable as to censure him for describing the Punishments, which the *Romans* inflicted upon Criminals. Mr. *Pitiscus* takes notice of some other unreasonable Objections raised against his Work; and then assures us, that he has not composed this Dictionary in Haste, having bestowed above Ten Years upon it. *Horas subcisivas*, says he, *quas alii deambulationibus, alii conviviis, alii aleæ & pilæ tribuunt, egomet mihi ad hæc studia sumpsi.*

This large Dictionary of the *Roman* Antiquities will be of great Use, especially to those who are provided with *Grævius*'s *Treasure*, and other Books relating to those Antiquities, not to be found in that Collection; because the Author refers the Readers all along to those Books, and to that Collection. What remains, is to give a Specimen of the Author's Method: To that End,

I ſhall tranſcribe what he ſays upon the Word *Lupercalia*.

" LUPERCALIA *dicta, quod in Lupercali Luperci* " *ſacra faciunt.* Varr. de Ling. Lat. V. 3. *Panvin. de* " *Civit. Rom. c.* 12. *Moreſtell. de Fer. Roman. Dial.* vi. " Erant feſta & ſacrificia, quæ ad expiandos manes Pa- " ni Lycæo juvenes Romani offerebant. *Panvin. l. l.* " Inſtituta vel ab Evandro ex Arcadia in Italiam tran- " ſlato. Liv. I. 5. *Jam tum in Palatino monte Luper-* " *cal hoc fuiſſe ludicrum ferunt, & a Pallanteo urbe* " *Arcadica palatium, deinde Palatinum montem ap-* " *pellatum: ibi Evandrum, qui ex eo genere Arcadum,* " *multis ante tempeſtatibus ea tenuerat loca, ſollemne* " *allatum ex Arcadia inſtituiſſe, ut nudi juvenes Ly-* " *cæum Pana venerantes, per luſum, atque laſciviam* " *currarent.* Plutarch. Rom. p. 31. A. *Videtur ſol-* " *lenne per vetuſtum Evandrum ex Arcadia allatum* " *inſtituiſſe: hoc vulgatior fama tenet.* Juſtin. XLIII. " 1. 6. *Sub Fauno Aboriginum Rege Evander ab Ar-* " *cadiæ urbe Pallanteo in Italiam cum mediocri turba* " *popularium venit: cui Faunus & agros, & mon-* " *tem, quem ille poſtea Palatium appellavit, benigne* " *aſſignavit. In hujus radicibus templum Lycæo, quem* " *Græci Pana, Romani Lupercum appellant, conſtituit:* " *ipſum dei ſimulacrum nudum caprina pelle amictum* " *eſt, quo habitu nunc Romæ Lupercalibus decurritur.* " Et Dionyſius laudatus ſupr. in *Lupercal.* Vel a Ro- " mulo & Remo propter factam ſibi a Numitore avo " poteſtatem condendæ urbis in monte Palatino, ubi " ſervati fuerant. Val. Max. II. 2. 9. *Lupercalium* " *mos a Romulo & Remo inchoatus eſt, tunc cum læti-* " *tia exſultantes, quoll his ovis Numitor Rex Albano-* " *rum eo loco, ubi educati erant, urbem condere per-* " *miſerat ſub monte Palatino, hortatu Fauſtuli educa-* " *toris ſui, quem Evander Argivus conſecraverat: fa-* " *cto ſacrificio, cæſiſque capris, epularum hilaritate, ac* " *vino largiore provecti, diviſa paſtorali turba, cincti* " *pellibus immolatarum hoſtiarum, jocantes obviam* " *petierunt: cujus hilaritatis memoria annuo circuitu* " *feriarum repetitur.* Moreſtell. & Panvin. l. l. Ho- " ſpin. de Orig. feſt. Ethnic. p. 102. Gyrald. Synt. deor. " xvii.

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" xvii. p. 485. Casal. de Urb. ac Imper. Roman. " Splend. p. 3. c. 2. Faunus Antiq. Urb. Rom. II. 9. " Mod. de Lud. II. 28. Læt. de Sacerdot. c. 2. Volaterr. rer. Urban. xxix. p. 1086. E. Blond. Triumph. " Tom. I. p. 21. D. Schill. Nomencl. Philol. p. 694. " Demster. Paralip. Antiq. Roman. Rosin. III. 2. Celebrabantur XV. Kal. Mart. Varr. ibid. c. 4. *Ego magis arbitror Februarium a die februato, quod tum februatur populus, id est, lupercis nudis lustratur antiquum oppidum Palatium, grègibus cinctum.* Ovid. " Fast. II. 267.

" *Tertia post Idus nudos Aurora lupercos*
" *Adspicit.*

" Ursat. de Not. Rom. Græv. Tom. XI. p. 843. A. " Perion. de Græcor. & Roman. magistrat. III. Thes. " Ant. Græc. Gronov. Tom. VI. p. 2809. A. Hospin. " & Panvin. l. l. In illis juvenes transcurrebant, ad " imitationem cursus Romuli, Remive, qui ut Butas " refert, victo Amulio, lætitia exsultantes, ad eum locum cucurrerunt, ubi infantibus ipsis lupa ubera præbuisset. Ita Butas in Eleg. rer. Roman.

" *Percutere oblatos: velut ense cucurrit ab Alba*
" *Armatus quondam Romulus atque Remus.*

" Plutarch. ibid. C. Moreste11. l. l. Meurs. de Puerp. " c. 1. Boxhorn. Quæst. Rom. 36. Et quidem nudi. " Festus supr. in *Crepi.* Livius modo laudatus. Valerius Maximus dixit illos *cinctos pellibus immolatarum hostiarum*, non quod toto corpore pellibus tecti " fuissent, ut quidam veterum pellibus vestiri consuevere, sed ab ilibus tantum, nam ad ilia semper fuere " nudi. Docet hoc Plutarch. ibid. B. *Post hæc dissectarum caprarum pellibus cincti, nudi, currentes " scuticis obvios cædunt.* Braun. de Vest. Hebr. sacerd. " 1. 1. §. 3. Lomej. de Lustrat. c. 34. Mod. l. l. Schill. " ibid. p. 693. Seu ut Panem imitarentur. Ovid. " ibid. n. 281.

" *Cur igitur currant; & cur sic currere mos est,*
" *Nuda ferant posita corpora veste, rogas?*
" *Ipse deus velox discurrere gaudet in altis*
" *Montibus; & subitas concitat ille feras.*
" *Ipse Deus nudus nudos jubet ire ministros,*
" *Nec satis ad cursum commoda vestis erat.*

" Hospin. l. l. Vel ad ejusdem Romuli imitationem,
" Plutarch. ibid. C. *C. Acilius ante conditam Urbem*
" *auctor est Romuli & Remi pecus amissum fuisse, quos*
" *Fauno voto facto nudos, ne molestus iis sudor foret, ad*
" *requirendum id excurrisse. Hinc nudos discurrere*
" *Lupercos.* Sed hujus sententiam non tenet Servius,
" enarrans Virg. Æneid. VIII. 663. Ait enim: *Quum*
" *in honorem Panos Lupercaliorum sollennitas celebra-*
" *retur, pecora Romanorum à latronibus rapta sunt.*
" *Illi projectis vestibus prosecuti sunt latrones, quibus*
" *oppressis, & receptis animalibus, propter rem a nu-*
" *dis prospere gestam, permansit consuetudo, ut nudi*
" *Lupercalia celebrarent.* Ensem cruentum adoles-
" centium fronti admovebant. Plutarch. ibid. B.
" *Jugulant capras, inde nobilibus duobus adolescenti-*
" *bus adductis, alii gladio cruento frontem tingunt, alii*
" *statim imbuta lacte lana detergunt. eam detergenti-*
" *dem adolescentes eportet. Scribit Butas ensem cru-*
" *entum fronti admotum cadis notam esse & periculi.*
" *Abstersionem per lac ipsorum vanimalium nutrimen-*
" *tarum.* Moreſtell. Hospin. Læt. Rosin. l. li Præses
" capram quam jugulabant, etiam immolabant canem.
" Plutarchus. V. illum supr. in *Cam.* Obvios scutica
" feriebant. Plutarch. l. l. *In subligaculo discurrunt*
" *nudi, obvium quemque scuticis cædentes. Mulieres*
" *adultæ non declinant verbera, profutura ea ad con-*
" *ceptionem & partum rata.* Et Cæsar p. 736. C.
" *Lupercalia agebantur, quæ multi tradunt fuisse fe-*
" *stum olim pastorum. Congruunt aliquatenus cum Ar-*
" *cadicis Lycæis. Nobiles juvenes frequentes, & ma-*
" *gistratus, nudi per Urbem discurrunt hirsutis scuti-*
" *cis obvios per ludum & jocum cædentes. Multæ quo-*
" *que principes feminæ ex composito offerunt se illis, ac*

" *ma-*

" *manus ferientibus, ſicut in ludo literario, offerunt,*
" *creduntque id ad facile puerperium pragnantibus,*
" *& infœcundis proficere ad conceptum.* Ovid. Faſt.
" II. 425.

" *Nupta quid expectas? non tu pollentibus herbis,*
" *Nec prece, nec magico carmine mater eris.*
" *Excipe fœcunda patienter verbera dextra:*
" *Jam ſocer optati nomen habebit avi.*

" Mariſchott. de Larv. & Perſ. c. 9. La Chauſſe de
" Man. ant. vet. refer. tab. 14. Tomaſ. de Donar. c.
" 27. Nicol. de Rit. Bacchan. c. 14. Panvin. Gyrald.
" Braun. Hoſpin. Urſat. Roſin. Meurſ. l. l. Schill.
" Nomencl. Philoſ. p. 695. Floccus de Poteſt. Ro-
" man. l. 1. Imo ferula, aut ſaltem pellibus inſtar fe-
" rulæ ſe cædendas *Lupercis* offerebant. Ferulæ mem-
" branem expreſſe facit Prudent. in Symm. II. 861.

" *Inde Lupercales ferula, nudique petuntur*
" *Diſcurſus juvenum.*

" Braun. l. l. Perdurarunt Romæ uſque ad Anaſtaſii
" Imperatoris tempora, Theodorico Amalo Gothorum
" Rege in Italia regnante; quibus auctore Gelaſio Pa-
" pa circiter annum Chriſti 495. reclamantibus ſuper-
" ſtitioſis quibuſdam Romanis omnino abolita ſunt,
" ut ex antiquo S. R. regiſtro cognovi. *Panvin.*
" *l. l. Struv. Antiq. Roman. c. 12. p. 634.*

The Word *Lupercal* is explained before this Article; and the Word *Lupercj* next to it. Mr. *Pitiſcus* has added two Indexes to his Dictionary. The firſt conſiſts of Fourteen Sheets, and contains a Liſt of the Authors, who are *cenſured*, *mended*, or *explained*. This Index will be very uſeful, becauſe the Author has inſerted the Paſſages at length; whereas in moſt Indexes of this Nature, we are only referred to the Page, which muſt be conſulted in order to know what is the Subject of a Cenſure, of an Emendation, or of an Explication. I have often wondered to ſee ſo many Indexes,

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dexes like these; which are only proper to give a great deal of Trouble to a Reader, and to discourage him, especially when he must peruse a great many Pages, before he can know whether the Passage, which makes the Subject of his Enquiry, is to be found in the Book.

The Second Index contains the Names of above Six Hundred Authors, whom Mr. *Pitiscus* has made Use of to compile this Dictionary.

ARTICLE II.

A PRACTICAL DISCOURSE *upon Human Bodies, especially in their State of Glorification. By* ROBERT FERN. London: *Printed for* John Clark, *at the Bible and Crown in the* Old Change. MDCCXIII. *In* 8vo. *pagg.* 184.

THIS Book is divided into XI. Chapters. The *First* is a short Introduction. In the *Second*, Mr. *Fern* treats of the sinful State of our Bodies. He shews what they have lost, and contracted, and what Punishments and Evils they lie under. In the *Third* Chapter, he considers the Second Period or State of the Body, *viz.* its Residence in the Grave; and makes several Observations upon it. The last Period and State of the Body, *viz.* its Resurrection and Glorification, is the Subject of the *Fourth* Chapter. The *Fifth* contains an Answer to these several Questions. 1. What Footsteps have we in the Old Testament, that the Bodies of the Saints shall be glorified? 2. What was the State of our Lord's Body in its Transfiguration? 3. What Sort of Body did our Saviour rise withal, and when did it assume its Heavenly Qualities? 4. What are we to think of the Bodies of those Saints, that were raised at the Death

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Death and Resurrection of Christ? 5. What Change will the Bodies of the Saints undergo, that shall be found alive at the last Day? The *Sixth* Chapter runs upon the following Particulars, *viz.* the Author of the Glorification of Human Bodies; the Pattern by which the Glorified Body is formed; the Reason why it is so; What Footsteps there are of this Glorious Work in Nature, to be a Help to our Belief and Conception of it. In the *Seventh* Chapter, Mr. *Fern* shews that the Change of the Body in its Glorification will lye in Two Things, *viz.* in something that it will be freed from; and in something to be added to it. In the *Eighth* Chapter, the Author considers the Matter of the Glorified Body; its Form and Parts; its Properties and Perfections, wherein its Glory will consist; and whether the Bodies of the Blessed will have different Degrees of Glory? In the *Ninth* he takes a Survey of the Faculties, Powers, and Senses of the Glorified Body; of its Life, and Employment in Heaven; and in the next place, he enquires, why God will raise up the Body to this Glorious Condition. The *Tenth* Chapter treats particularly of the Reunion of Souls and Bodies; and then the Author examines this Question, Whether the Bodies of the Wicked will differ from those of the Faithful? The *Eleventh* Chapter consists of practical Inferences drawn from the foregoing Doctrine.

This Treatise runs upon a Subject, that seems to be above our Reach. Mr. *Fern* is sensible of it; and therefore he has taken Care to keep within due Bounds. The Curious may consult his Book, in order to know what are his Thoughts concerning the Nature of Glorified Bodies.

ARTICLE III.

VOYAGE du tour de la FRANCE, par feu M. HENRY DE ROUVIERE, Conseiller du Roy

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Roy en l'Hotel de Ville de Paris, & Apoticaire ordinaire de Sa Majeste. A Paris, chez Etienne Ganeau, rue Saint Jacques, viz-a-vis la Fontaine Saint Severin, aux Armes de Dombes. MDCCXIII.

That is,

A JOURNEY *into the greateſt Part of* FRANCE, *by the late Mr.* HENRY DE ROUVIERE, *Counſellor to the King in the Town-houſe of* Paris, *and Apothecary in Ordinary to His Majeſty*, Paris MDCCXIII. *In* 12o. *pagg.* 504. *Sold by* Paul Vaillant, *in the* Strand.

MR. *de Rouviere* ſet out from *Paris* the 17th of *November* 1703, to make the Grand Tour of *France*. He gave an Account of his Travels in ſeveral Letters to his Father, Part of which have been printed in this Volume. The Firſt contains his Journey from *Paris* to *Strasburg*. The Second from *Strasburg* to *Lyons*, through *Switzerland*. The Third from *Lyons* to *Niſmes* through *Provence*. And the Fourth from *Niſmes* to *Bordeaux*. The Abbot *de Vallemont*, who has publiſhed this Part of Mr. *de Rouviere*'s Travels, ſays, that if it meets with a good Reception, he will ſhortly put out the Second Part.

This Book will be of ſome Uſe to thoſe who deſign to travel into *France*, becauſe the Author deſcribes the Situation of every Town, mentions the moſt conſiderable Things to be found in it, and takes notice of the Diſtances from one Place to another. Mr. *de Rouviere*'s Travels will not afford me a large Article. I ſhall only inſert here Two or Three Particulars.

The Author informs us, that the Head of *Lazarus* is to be ſeen in the Cathedral Church of *Marſeilles*. There is alſo in the ſame Church a Column, and a Baſon upon it, which is ſaid to be that very Baſon in which our

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our Saviour washed the Feet of his Apostles. These Two Relicks are not (I think) to be found any where else.

Mr. *de Rouviere* having described the *Sainte Baume* in *Provence*, which is a dismal Desert, and a steep Rock with a Cave in it, wherein 'tis commonly believed that St. *Magdalen* made Penance for the Space of thirty Years, adds, that the most Curious Description of that Place is certainly that of Father *Peter de Saint Louis*, a *Carmelite* of *Provence*. It is a Poem consisting of Twelve Books, and above Seven Thousand Verses. That Book was first printed at *Lyons* in 1668. and it has been reprinted since in 1694. and 1700. It is the oddest Piece of Poetry that ever was published. The Readers may judge of it by the two following Passages. The Author directs his Speech to the *Sainte Baume*, and to the Birds, and old Trees of that Desert, in these Words.

Foreſt, grotte, deſert, montagne, ſolitude,
L' objet, & le ſujet de toute mon étude,
Ne vous offenſez pas, ſi je mêle ma voix
Aux fredons naturels des chantres de ce bois;
Quand le bruit des bruyants qui rompt vôtre ſilence,
Me convie à chanter comme eux leur excellence.

Majeſtueux Tirans, venerables Vieillards,
Supports ſilencieux de tant de babillards,
J' entends des oiſillons les familles nombreuſes,
De tant de Roſſignols les troupes amoureuſes,
Qui par cent gazouillis, à l' envi des Pinſons,
Sur vos bras verdoyants dégoiſent leurs chanſons.

Pag. 29. The Poet brings in *Magdalen* speaking to Jesus Christ upon the Cross in the following Lines.

Mes vins delicieux, avec ma bonne chere,
Après qu'il fut cloué ſur ſa funeſte chaire,
Lui firent avaler, d'un trait de ſa bonté,
Le vinaigre, & le fiel, qu'il but à ma ſanté.
Je remarque ce coup; c'eſt à moi qu'il le porte:

Mais

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Mais dans la paſſion où l'amour vous emporte,
Ne faut-il pas, MON DIEU, *que pour contrepoiſon,*
Magdelaine à ſon tour, vous en faſſe raiſon ?

The whole Poem runs in the ſame Strain.

ARTICLE IV.

Q. D. B. V. BIBLIOTHECAM magnifici ampliſſimique SENATUS LIPSIENSIS ex decreto ejus bonæ menti jam dedicandam atque aperiendam fore indicit GOTOFRIDUS CHRISTIANUS GOETZIUS, Prætor & Bibliothecarius, Lipſiæ. MDCCXI.

That is,

A DISCOURSE, *whereby Notice is given that the Senate of* Leipſick *make their Library Publick.* Leipſick. MDCCXI *in* 4to. *pagg.* 40.

I find in the Journal des Scavans *an Account of this Book, which I have not ſeen. I ſhall inſert here the Subſtance of that Account.*

THE City of *Leipſick*, ſays Mr. *Goetz*, is one of the firſt in *Germany*, where Printing has been uſed, and where that Art, ſo uſeful to the Commonwealth of Learning, has been cultivated and improved. It was in 1484, that *Mark Brandt* diſcovered his Ability in that Kind by publiſhing a *Latin* Book in 4*to*, entituled, *The Practice of Phyſick, by* Albicus *Archbiſhop of* Prague, *who was lately Firſt Phyſician to the King of* Bohemia; and it is the Firſt Book printed at *Leipſick*, that we know of. *Gregory Boetticher* in 1493. publiſhed a Book in *Folio* with this Title: *Prælectiones in authent. habita*

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habita, &c. *Wolfgang Molitor*, *James Thanner*, *Martin Lantzberg*, *Melchior Baern*, and *Valentinus Schumann*, ſtrived to diſtinguiſh themſelves in that new Profeſſion, by ſeveral Works which they publiſhed in that City. But notwithſtanding all their Care, Printing was ſtill very far from its Perfection, either by Reaſon of the unpleaſant Form of the Characters, not unlike the old Writing, or becauſe the frequent Abbreviations made Reading very troubleſome. *Valentinus Pope*, and *Erneſtus Voegelin*, perfected the Art of Printing at *Leipſick*; and the Books publiſhed by the latter, either *Greek* or *Latin*, are comparable (ſays the Author) for the Beauty of the Impreſſion to thoſe that have been put out by the *Aldus*'s, the *Juntas*, the *Gryphius*'s, the *Plantins*, &c. *Voegelin* began to ſignalize himſelf by printing the Works of the Famous *Camerarius*; and the Author wonders, not without Reaſon, that M. *Mallinckrot*, and M. *de la Caille*, who have writ concerning the Origin of Printing, ſhould have ſaid nothing of ſuch a Printer as *Voegelin*, who did not certainly deſerve to be forgotten.

Mr. *Goetz* owns, that about the Middle of the laſt Century, Printing did very much decay, not only at *Leipſick*, but alſo in all the other Towns of *Germany*; and that 'tis but within theſe Twenty Years, or thereabouts, that it began to recover its Ancient Luſtre. The Printers of *Leipſick* have not been the laſt in contributing towards it.

A large and publick Library was the only Thing the City of *Leipſick* wanted, in order to promote Learning. The Magiſtrates have been enabled to ſet up ſuch a Library by Mr. *Hulric Groſs*, a Famous Advocate, who left them his Eſtate, upon Condition that Part of it ſhould be employed in increaſing his Library. They have perfectly anſwered his Will, ſince that Library which conſiſted only of Two Thouſand Books, when he died, Thirty Five Years ago, contains now Fourteen Thouſand Volumes.

Mr. *Goetz* deſcribes that Library, and mentions the moſt conſiderable Books, both Printed and Manuſcript. To begin with the former, one may find in it Bibles,

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printed in the Languages of *Saxony*, *Island*, *Denmark*, *Sweden*, *Livonia*, *Bohemia*, *Hungary*, *Wales*, *America*, and *Armenia*; St. *Matthew*'s and St. *John*'s Gospel in the Language of *Formosa*, and that of St. *Luke* in the *Malayan* Tongue; not to mention several *Polyglot* Bibles. Among the Books written in the *Oriental* Languages, some being very scarce, deserve to be mentioned here. Such are an *Abridgment of the Talmud*, printed in 1597. at *Cracow* in Three Volumes in *Fol.* the *Poetical Works* of *Rabbi Immanuel*, printed at *Constantinople* in *4to.* and the *Cremona*-Edition of the Book *Sohar*. Among the Books relating to *Botanicks*, there is an *Hortus Eystettensis*: Part of the Cuts are coloured with the greatest Exactness. It is the Work of *Dorothy Magdalen Brunner*, Wife of M. *Godfrey Grævius* Consul of *Leipsick*; and 'tis pity Death should have prevented that Lady from finishing a Work, which she had begun with great Success.

As for the Manuscripts, which are Five Hundred in Number, and collected out of the Libraries of Mr. *Buckinsdorff*, *Born*, *Wagenseil*, *Pfeiffer*, &c. some are Oriental, and others *Greek*, *Latin*, and *German*. One may find in that Library among others Two *Hebrew* Manuscripts, which did formerly belong to Mr. *Wagenseil*. The First, above Six Hundred Years old, contains the Pentateuch, the Book of *Ruth*, the *Song of Songs*, and the Beginning of the Book of *Esther*, with Vowels and Accents. The Text of the *Pentateuch* is attended with the *Chaldaick* Paraphrase, and a Commentary of Rabbi *Solomon Son of Isaac*. That Paraphrase and the Commentary differ from the printed Copies in many Places. The Second Manuscript comprehends the *Pentateuch*, the Book of *Ruth*, the *Song of Songs*, *Ecclesiastes*, the *Lamentations*, the Book of *Esther*, the *Psalms*, the *Proverbs*, the Book of *Job*, noted with their Vowels and Accents; and lastly, the Book of *Maccabees* written in *Chaldaick*, partly with Points, and partly without them: That Book was never printed, though Mr. *Wagenseil* designed to publish it, and translated it into *Latin* for that Purpose. One may reckon among the scarce Manuscripts of that Library,

never

never yet printed, the Commentary upon *Job* of Rabbi *Moſes Son of Nachman*; thoſe of Rabbi *Iſaiah Sinukel* upon the *Pentateuch*, *Joſhua*, the *Judges*, *Samuel*, the *Kings*, the Prophets, and *Job*; and the Book ſo long enquired after, and never found by the Chriſtians, entituled, *Gale Reſaiia*, that is, *He who diſcovers hidden things*. That Book, the Author whereof is unknown, contains moſt of the Chriſtian Doctrines, as clearly explained as they are in the New Teſtament. This Work was never printed, excepting ſome ſmall Fragments alledged in *Jalkut Reubbeni*, which agree with this Manuſcript. *Julius Conradus Otto*, a *Jew* who turned Chriſtian, and *Hebrew* Profeſſor at *Altorf*, publiſhed in 1605. at *Nuremberg* a Book in *4to.* with the ſame Title; but all the Learned quickly found out that it was a ſpurious Piece.

Among the *Arabick* Manuſcripts, there is, 1. Part of the *Alcoran*, written about the latter End of the Sixteenth Century by Order and at the Charges of *Mahomet Chodabenda* King of *Perſia*, and like another Manuſcript, which *Olearius* ſaw at *Soltania* in the *Mauſoleum* of the ſame Prince. Each Page of that Manuſcript contains only Five Verſes of the *Alcoran*, written alternatively in Golden Letters ſurrounded with a black Line, and in Letters formed with Ink, and ſurrounded with a Gold Edge. Another *Arabick* Manuſcript, not very common, is the *Sonna*, or Second Law of the *Mahometans*, collected out of the Sayings and Deeds of *Mahomet*, and publiſhed by *Abu Abdalla Mohammed Ibn Abil Gaſan Iſmael Bochari*. This Manuſcript is the more valuable, becauſe there is nothing of it in Print. A Third Manuſcript, never yet printed, and not mentioned in the *Oriental Bibliotheques* of *d' Herbelot* and *Hottinger*, is an *Arabick* Grammar, written by *Azizi Giraija*. The Oriental Manuſcripts are above Two Hundred in Number.

Among the *Greek* Manuſcripts, there is a Copy of the Two Books of the *Pneumatica* of *Heron* of *Alexandria*, different from that which was printed at *Paris* in 1698. not only in what concerns the Text; but alſo

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in the Division of the Chapters, and in the Figures of several Instruments. There is also among those *Greek* Manuscripts a very Ancient Copy of the Three First Tragedies of *Sophocles*, *Ajax*, *Electra*, and *Oedipus*, attended with Marginal and Interlined *Scholia*, never yet published. Among other Books of this Library, that have not been printed, there is also a Manuscript containing the Commentary of *Proclus*, in Seven Books, upon the *Parmenides* of *Plato*.

There are Five Thousand Medals, either *Greek* or *Latin*, in the Library of *Leipsick*. Among the Gold Medals, which are a Hundred and Forty in Number, the Author mentions Two of *Philip* with a Chariot drawn by Two Horses on the Reverses; one of *Julius Cæsar* with this Legend round the Head, JULIUS CÆS. DICT. PERPETUO, and upon the Reverse, *Apollo* holding his Lyre, and sitting before a Pillar, against which one may see a Shield, a Helmet, and other Arms, with a Flower. There is another Medal of *Antonia*, Wife of *Drusus Germanicus*, with this Legend round the Head, ANTONIA AUGUSTA, and on the Reverse, Two Torches set up, and joined with a small Crown, with these Words, SACERDOS DIVI AUGUSTI. There is also a Medal of *Macrinus*, and his Son *Diadumenian*; Two of *Postumus*, one with this Legend, POSTUMUS PIUS AUG. and on the Reverse, a Temple, in the Middle of which a Victory is to be seen, with these Words, PMTRPVICOS III PP. The other Medal offers on the one Side the Heads of the Two *Postumus*'s with this Legend, POSTUMUS PIUS FELIX AUG. and on the Reverse, Two Figures representing Peace and Victory, one of which holds a Branch of a Palm-tree, and the other a Crown with these Words, FELICITAS AUG.

A Series almost complete of all the *Western* Emperors from *Chalemagne* to *Joseph*, may be seen in the same Library. There is also a Series of Popes, and among them some Coins of *Adrian* I. and *Leo* III. Oriental Coins, and many Antiquities of several Sorts. The Author ends with the Description of a Mummy, which, says he, is the largest and best preserved that ever was seen:

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ſeen: The Figure of that Mummy has been inſerted in the Book.

ARTICLE V.

PARIS.

FAther *Calmet* has publiſhed his Commentary upon the *Pſalms* in Two Volumes in 4*to*.

Commentaire litteral ſur tous les Livres de l'Ancien & du Nouveau Teſtament, par le R. P. Dom Auguſtin Calmet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hydulphe. Tome premier des PSEAUMES. Paris. 1713. *pagg.* 832. *Tome Second, pagg.* 730.

We have a prodigious Number of Commentators upon the *Pſalms*. Father *le Long* gives a Liſt of Six Hundred and Thirty, without reckoning thoſe who have writ upon the whole Bible, and thoſe who have only commented upon Part of the Pſalter; ſo that one might very well affirm, that there are above a Thouſand Writers upon the *Pſalms*. Father *Calmet* being ſenſible that it may be objected againſt him, that there was no Need of publiſhing a new Commentary of this Kind, anſwers, that the *Pſalms* are ſo obſcure, and of ſo great a Depth, that no one who undertakes to clear them, can be ſaid to do a needleſs Thing. Afterwards the Author takes notice of the Difficulties that concern the *Pſalms*. The firſt and moſt general is the Obſcurity of the *Hebrew* Text; the Second proceeds from the Style of the *Pſalms*; and the Third, from the Loftineſs of the Matter. The *Hebrew* Tongue, ſays Father *Calmet*, is very little known: Whatever we may do, we ſhall never be able to underſtand the Signification of certain Words. There are but few Books written in that Language; no Ancient Grammar or Dictionary: The moſt Ancient Interpreters of that Language, and of that Text, are frequently divided

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among themſelves; nor do the Modern agree better. How then can any one give with Certainty the Senſe of ſuch an obſcure and controverted Text? Beſides, the *Pſalms* are Poeſies; and Poeſies are generally obſcure and difficult. The Author adds, that the *Pſalms* have ſome particular Difficulties, which proceed from the Language and Character of the Authors. Thoſe Authors, ſays Father *Calmet*, "are Holy Men, animated "with the Spirit of God, and with a Divine and Supernatural Fire; but they compoſed their Works "with a Vivacity proper to their Nation, and a fiery "Temper uſed to the boldeſt Metaphors, and the moſt "figurative Expreſſions. They ſpoke to a People of "the ſame Taſte, and of the ſame Temper; and their "Subject was ſo great and lofty, as to be ſuſceptible of "all the Ornaments which their Language and Poetry "could afford, The frequent and ſudden Change of "Perſons; the Tenſes put one for another; certain "bold and flaſhy Strokes, which can hardly be perceived "without great Attention; the Swiftneſs of their Elocution, a natural Conſequence of the impetuous Spirit with which they are animated, do frequently exceed the Slowneſs of our Apprehenſion. The Force "of the Particles, which connect the Diſcourſe, being "almoſt unknown, and thoſe Connexions being frequently omitted, and neglected by the Author, who "is full of his Subject, leave the Reader in the dark, "becauſe he cannot follow a Prophet, who goes ſo abruptly, and without giving any Intimation of it, "from one Subject to another.".

Father *Calmet* has prefixed to each *Pſalm* an Argument, wherein he enquires, who is the Author of that *Pſalm*; at what Time, and upon what Occaſion it was written; what is the Subject, Style, and Deſign of it. And then he pitches upon a Senſe, which he follows in the Commentary, without giving himſelf the Trouble to mention any other Opinion.

Several Pieces worth Reading have been prefixed to the *Pſalms* contained in the Firſt Volume. In the general Preface, the Author treats, 1. of the Excellence and Uſefulneſs of the *Pſalms*. 2. Of the Name and Diviſion

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Diviſion of the Pſalter, and of the Order of the *Pſalms*. 3. Of the Author who collected the Pſalter, and of the Number of *Pſalms*. 4. Of the Authenticknes of the Book of *Pſalms*, of what it contains, and particularly of the Prophecies relating to the *Meſſiah*. 5. Of the Obſcurity of the *Pſalms*, and the ſeveral Methods of explaining them.

The next Piece is a Diſſertation upon the Titles of the *Pſalms*. In the Second Diſſertation, Father *Calmet* explains theſe Two *Hebrew* Words, *Lamnazeach*, and *Sela*. In the Third, he undertakes to prove, that the *Jews* have altered in the *Hebrew* Text the Paſſage of the XXIId *Pſalm*, v. 16. *Dogs have compaſſed me, the Aſſembly of the Wicked have encloſed me: they pierced my Hands and my Feet.* The *Jews* read in their Text, *The Aſſembly of the Wicked have encloſed me, as a Lion my Hands and my Feet.* Rabbi *Kimchi* ſays upon theſe Words: When a *Lion* is hunting in a Foreſt, he deſcribes upon the Ground with his Tail a great Circle, in which many wild Beaſts find themſelves incloſed, as it were in a Net. They are ſtruck with Fear, and dare not get out of the Circle: They ſquat and lie down without Motion at the Diſcretion of the King of Animals, who devours them at Pleaſure. Such is our Condition, *continues the* Rabbi, ſince our laſt Diſperſion. We are in a manner encloſed in a Circle, out of which we cannot get, without falling into the Hands of the *Iſmaelites*, that is, of the *Turks*; or of the *Uncircumciſed*, that is, of Chriſtians. We are ſtopped by Fear, having, as it were, our *Hands* and *Feet* bound up, ſince we cannot uſe our *Feet* to run away, nor our *Hands* to defend our ſelves. Father *Calmet* confutes that Rabbi, and other Criticks, either *Jews* or Chriſtians, who approve the Reading *Caari*.

The laſt Diſſertation treats of the Inchantments of Serpents, upon Occaſion of theſe Words, *Pſalm* LVIII. 4, 5. *Their Poiſon is like the Poiſon of a Serpent; they are like the deaf Adder that ſtoppeth her Ear: which will not hearken to the Voice of Charmers, charming never ſo wiſely.* Father *Calmet*, in order to clear this Paſſage, relates ſeveral Facts and curious Obſervation

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concerning the Enchantment of Serpents. He looks upon ſome of thoſe Facts as fabulous; and others appear to him to have nothing in them but what is natural. He very much inſiſts upon the Power of Muſick; and then he adds; "We know by the Teſtimony of credible "Perſons and Eye-Witneſſes, that Serpents are ſome-"times called, much in the ſame manner as Birds. "They take a Serpent, and ſhut him up in an Iron-"Cage, out of which he cannot get. They light "round about him, at a certain Diſtance, a clear "Fire with Vine-branches or Faggots. The Heat "makes that Animal hiſs and cry. All the Serpents "that are in the Neighbourhood, and can underſtand "his Voice, run to him, and even throw themſelves "into the Fire to help him. If therefore a Man can "counterfeit (which is not impoſſible) the Hiſſing of "a Serpent, can any one doubt that thoſe Animals will "come to him? 'Tis ſaid, that when they hear the "Sound of a Flute, they may eaſily be catched, &c."

Thoſe Diſſertations are attended with an Index of the *Pſalms* diſpoſed according to the Order of the Times. It is divided into ſeveral Claſſes. The Firſt contains thoſe *Pſalms*, that have no Chronological Character: The Second, thoſe that were compoſed by *David* during the Perſecution of *Saul*: The Third, thoſe which he made from the Beginning of his Reign till the Revolt of *Abſalom*: The Fourth, thoſe *Pſalms* which he writ during that Revolt: The Fifth, thoſe that were written from that Epoch to the Captivity of *Babylon*: The Sixth, the *Pſalms* compoſed during the Captivity: And the laſt, which contains a great many *Pſalms*, comprehends thoſe that were made ſince the Edict of *Cyrus* in Favour of the *Iſraelites*. This Firſt Volume of Father *Calmet's* Commentary goes no farther than the LXXIſt *Pſalm* incluſively.

The Second Volume begins with a Diſſertation upon the Authors of the *Pſalms*. Father *Calmet* draws up a Parallel between profane Poets, and thoſe that were inſpired by the Holy Spirit, and compares their Works together. Towards the End of this Diſſertation, he en-

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enquires whether the Authors of the *Psalms* composed them *ex tempore*, or with Study and Reflection. The last Opinion appears to him more reasonable: One may easily perceive, says he, Art and Meditation in the *Psalms*, and that they were made at Leisure.

In the Second Dissertation, Father *Calmet* treats of the Text and Ancient Versions of the *Psalms*.

The next Piece is a Discourse of the Abbot *Fleury* upon Poetry in general, and that of the *Hebrews* in particular. He acknowledges that no body can judge now of all the Beauties of their Works; but he affirms, that what we know of them is sufficient to make us look upon them as elaborate Pieces. "Not to flatter our selves, says that Learned Man, our Modern "Poetry is very wretched, if compared with theirs. "Though we write now in a more polite Manner, and "more naturally than our Ancient Poets, and even "those of the last Century; yet the Ground-work is "little better than ever it was. Love and good Cheer "are still the principal Subjects, which take up our "Wits: Our Songs breathe nothing else: And our "Poets, though they pretend to imitate the Ancients, "do not scruple to bring Love and all its Follies into "Tragedy and Heroick Poems, without any respect "for the Gravity of those Works, and without fearing "to confound the Characters of those Poems, the Distinction whereof has been so religiously observed by "the Ancients. For my Part, I cannot persuade my "self, that this is the true Use of Wit. No, I cannot believe that God has bestowed upon some Men a "Noble Imagination, bright and lively Thoughts, a "Gracefulness and Justness of Expression, and all the "other Endowments which make a Poet, only to "write trifling Pieces, and to raise and indulge unlawful Passions."

After some other Reflexions no less solid than these, the Abbot *Fleury* concludes, that Poetry ought to be reconciled with true Philosophy, that is, with sound Morals, and a solid Piety. "I know, says he, that

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" this Sort of Compoſitions would be new in our Lan-
" guage, and that we have not yet any Chriſtian Poe-
" ſies which have had a great Succeſs; and I believe the
" Corruption of the Times, and the Looſeneſs that
" prevails among the Genteel Part of the World, are
" a great Obſtacle to it; but it may very well be alſo
" the Fault of our Authors. I do not find that we
" have any Hymns like thoſe of the Scripture; and the
" Poets who have tranſlated the *Pſalms*, have not been
" ſufficiently careful to preſerve the Figures, which are
" one of their main Beauties, nor to repreſent the
" Force of the Expreſſions. What goes by the Name
" of Tranſlation, is but a long Paraphraſe, wherein
" the Thoughts of a Prophet are confounded with
" many others. Perhaps it were better to imitate the
" *Pſalms*, than to tranſlate them; and becauſe thoſe
" Poems contain many things that do not ſuit with
" our Cuſtoms and Manners, our Authors ſhould try
" to make the like Compoſitions upon ſuch Subjects as
" are more familiar to us, *&c.*"

In the next Diſſertation, which concerns Muſick, Father *Calmet* does not ſeem to be a great Admirer of Modern Muſick. He obſerves, that the Ancients were more fond of Muſick than we are; that it was then a more honourable and profitable Employment than it is now; and that their Muſick produced wonderful Effects, which ours does not produce. " The Ancients,
" *continues the Author*, had many Inſtruments which
" are now loſt; they had Symphonies, and all Sorts of
" Voices, as well as we; but they had this Advantage
" above us, that their Singing, their Voices, and their
" Inſtruments, did not ſtifle the Words, and Spoil their
" Senſe. Whilſt the Ear was charmed with the Me-
" lody, and the Heart moved with it, the Mind was
" tranſported by the Beauty of the Words, and the Vi-
" vacity, Greatneſs, or Tenderneſs of Sentiments:
" They felt all at once all the Impreſſions, which the
" Spectacle, the Declamation, the Deſcription of Sen-
" timents and Thoughts, and the Symphony occaſion
" in our Minds and Hearts. 'Tis therefore no wonder,

" if

" if we are told ſuch extraordinary things concerning " the Effect of Ancient Muſick, *&c.*"

The Author enquires, whether there were Singing Women in the Temple, at leaſt upon extraordinary Occaſions. The Rabbins deny it; but Father *Calmet* rejects their Authority, and affirms the contrary. " This " Opinion, ſays the Author, will appear ſingular; but " it is well proved by the Scripture. In the Enumera- " tion of the Children of *Heman*, one of the Three " chief Directors of the Temple-Muſick, we find " Twelve Sons and Three Daughters mentioned, *&c.*"

The laſt Diſſertation, prefixed to this Second Volume, contains a Deſcription of thoſe Muſical Inſtruments that were in Uſe among the *Hebrews*. They are divided into Three Claſſes, *viz.* Stringed-Inſtruments, Wind-Inſtruments, and ſeveral Sorts of Drums. The Stringed-Inſtruments are the *Nab'um*, the *Kinnor*, the *Hazur* or Inſtrument with Ten Strings, the *Cythara*, the *Pſalterium*, the *Symphonia*, the *Sambuca*, and the *Minnim*. But, ſays the Author, the Inſtrument with Ten Strings, and the *Cythara* are probably the ſame, as the *Nebel* and the *Pſalterium*; and therefore thoſe Eight Inſtruments amount only to Six. The Wind-Inſtruments are *Chazozeroth*, *Scophar*, the Trumpet; *Keren*, the Horn; *Hugab*, the Organ; *Maſrokitha* and *Chalil*, the Flute; *Machalat*, Bag-pipe. The Inſtruments of the laſt Claſs are *Toph*, a Drum, or Kettle-Drum; *Zalzelim*, the *Siſtrum*; *Schaliſchim*, which is thought to have been a Triangular Inſtrument with Braſs-Rings; and *Mezilothaim*, which may be rendred a little Bell. The Figures of thoſe Inſtruments are to be found here very carefully engraved.

The Argument of the CXIXth *Pſalm* is an inſtructive Diſſertation upon the Fifteen gradual *Pſalms*. The Author undertakes to ſhew when, by whom, and upon what Occaſion they were compoſed.

PARIS.

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PARIS.

MR. *de Fer*, well known by his *Atlas*, and by a great Number of particular Geographical Maps, publiſhed by him for many Years paſt, has lately put out a Map of the *South-Sea*, which may be ſaid to be more Curious and Valuable than any other. That Map contains all the Coaſts of *America*, both in the *South-Sea* and the *North-Sea*, attended with many Ornaments. One may ſee in the upper Part of it the Cuts of *Chriſtopher Columbo*, *Americo Veſputio*, *Magellan*, and other Famous Travellers, who firſt diſcovered that Noble Part of the World. At the Bottom of that Map, the Author not contented to inſert an Extract of the Voyages of *le Maire*, *Oliver du Nord*, and *James l' Hermite*, deſcribes alſo the *South-Sea*, the Traverſe of that Sea, eſpecially from *Acapulco* to *Manilla*, and the Streights of *Magellan*, and *le Maire*. The whole is adorned with Plans of Towns, and Forts, Plants, Animals, and many other Particulars. This Map conſiſts of Fifteen Sheets; but it may be reduced into a ſmall Volume in 4*to*.

Carte de la mer du Sud & de la mer du Nord, ou ſe trovent les Cartes d' Amerique, d' Aſie, d' Europe & d' Afrique, ſituées ſur ces mers. Par N. de Fer, Geographe de ſa Majeſte Catholique.

PARIS.

AN Anonymous Author has put out *A New Method to learn Hiſtory*, in two Volumes in 12*o*.

Methode pour étudier l'Hiſtoire, ou apres avoir établi les principes & l' ordre qu'on doit tenir pour la lire utilement, on fait les remarques neceſſaires pour ne ſe pas laiſſer tromper dans ſa lecture : Avec un Catalogue des principaux Hiſtoriens, & des remarques critiques ſur la bonte de leurs Ouvrages, & ſur le choix des meilleures editions. Paris. 1713.

The

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The following Book will ſhortly be publiſhed.

Diſſertationes duæ Critico-Theologicæ. I. *De his Joannis Evangeliſtæ verbis:* Tres ſunt qui teſtimonium dant in cœlo, &c. *adverſus Socinianos, nuperoſque Criticos.* II. *De Iſaiæ Prophetia:* Ecce Virgo concipiet & pariet, &c. *contra Judæos. Auctore Ludovico Roger, Sacræ Theologiæ Doctore, Patriarchalis Eccleſiæ Bituricenſis Decano.*

AVIGNON.

DR. *Gaſtaldi* has publiſhed the following Book.

Inſtitutiones Medicæ, Phyſico-Anatomicæ juxta Neotericorum mentem, & nuperrima clariſſimorum Phyſicorum, ac Medicorum experimenta, opera & labore Joannis-Baptiſtæ Gaſtaldi, Regis Chriſtianiſſimi Conſiliarii, & Medici Ordinarii, Medicinæ Doctoris in Avenionenſe Academia Aggregati, ac Profeſſoris Primarii & Botanici. Avenione. 1713. *In* 12o. *pagg.* 280.

The Author has compoſed this Book for the Uſe of Students in Phyſick. He declares, that the beſt things contained in it are taken from the Lectures of Dr. *Chirac*, who was his Profeſſor. This Treatiſe conſiſts of Six Chapters. In the Firſt, the Author diſcourſes of the Principles of Bodies, *viz.* Earth, Phlegm, Sulphurs, and the different Sorts of Salt. In the Second, he treats of the Temperaments, and Qualities of Bodies, of innate Heat, and radical Moiſture. In the Third, of Humours, *viz.* the Chyle, the Blood, the Nervous Juice, the Bile, the Pancreatick Juice, the Ferment of the Stomach, Spittle, the Water of the *Pericardium*, Milk, the Spermatick Humour, Urine, Tranſpiration, Sweat, Fermentation, &c. In the Fourth, he explains the Nature, Origin, and Properties of the Animal Spirits. In the Fifth, he gives a particular Account of the Functions. In the Sixth, he diſcourſes

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discourses of Man's Conception, of the Life and Nourishment of the *Fœtus*, of its Birth; and lastly, of the Material Form of Human Bodies.

JENA.

M. *Struvius* is about a New Edition of *Freherus*'s *Scriptores rerum Germanicarum*. It will be illustrated with his Notes.

STOCKHOLM.

THE *Glossarium Sueo-Gothicum*, composed by the Archbishop of *Upsal*, is come out. It is a Book in 4*to* of 619. Pages, besides an Excellent Preface concerning the Origin of Languages, with particular Reflections upon the *Swedish* Tongue.

UPSAL.

MR. *Polhammar* will shortly send to the Press a Work entituled *Cogitationes de motu & resistentia solidorum*. Nothing can be more exact than his Experiments.

LONDON.

MR. *Ozell* has translated into *English* Verse the Two First Canto's of the Famous Poem entituled, *La Secchia Rapita*, and designs to go on with that Translation.

LA SECCHIA RAPITA: *The* TROPHY-BUCKET. *A Mock-Heroic Poem, the First of the Kind. By Signor* Alessandro Tassoni. *Upon an Accident that happened between the Two Parties of the* Guelphs *and* Gibellines ----*in* Italy, *in their Contention who should be uppermost, the* Emperor *or the* Pope. *Made* English *from the Original* Italian, *by Mr.* Ozell. *To which is prefixed, the Judgment of Mr.* Dryden, *and other Learned Men concerning this Poem. With a correct Copy of* Tassoni's *Original*,

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Original, together with Signor Salviani's *Notes from the* Venetian *Edition.* London: *Printed for* E. Curll, *at the Dial and Bible againſt St.* Dunſtan's *Church in* Fleetſtreet, 1713. *In* 8vo. *pagg.* 70, *and* 54.

LONDON:

THE *Orations* and *Tracts* of M. *Gravina*, reprinted at *Utrecht*, are to be had at Mr. *Vaillant's*.

Jani Vincentii Gravinæ Iſti & Anteceſſoris Romani Orationes & Opuſcula. Trajecti ad Rhenum. 1713. *In* 12o. *pagg.* 392.

The Eight *Orations* contained in that Book are entituled: I. *Oratio de Inſtauratione Studiorum ad Clementem* XI. *Pontificem Maximum.* II. *Oratio pro Romanis Legibus ad Magnum Moſchorum Regem.* III. *Oratio in auſpicatione ſtudiorum de Sapientia Univerſa.* IV. *Oratio de Juriſprudentia ad ſuos Juris Civilis Auditores.* V. *Oratio de recta in Jure diſputandi ratione.* VI. *Oratio de repetendis fontibus doctrinarum.* VII. *Oratio de Canone Interiori ad ſuos Juris Pontificii Auditores.* VIII. *Oratio pro Legibus Arcadum.*

Here follow the Titles of Mr. *Gravina's Tracts.* 1. *Specimen priſci Juris ad Caſparem Carpineum Cardinalem.* 2. *Dialogus de Lingua Latina ad Emmanuelem Martinum.* 3. *De converſione Doctrinarum ad J. Gabrielem Reginerium.* 4. *De Contemptu Mortis ad Franciſcum Pignatellum Archiepiſc. Tarentin.* 5. *De luctu minuendo ad Trojanum Miroballum.*

ARTICLE VI.

CODEX PSEUDEPIGRAPHUS VETERIS TESTAMENTI, collectus, caſtigatus, teſtimoniis,

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niis, censuris & animadversionibus illustratus a JOANNE ALBERTO FABRICIO, SS. Theol. D. & Professore Publ. in Gymnasio Hamburgens. Hamburgi & Lipsiæ, Sumptu Christiani Liebezeit. MDCCXIII.

That is,

A COLLECTION *of the Writings falsly ascribed to the Ancient Patriarchs and Prophets, illustrated with Remarks. By* JOHN ALBERT FABRICIUS, *Doctor of Divinity and Professor in the Academy of* Hamburg. Hamburg *and* Leipsick. MDCCXIII. *In* 8*vo. pagg.* 1174. *Sold by* P. Vaillant *in the* Strand.

IN the Year 1703. Dr. *Fabricius* put out the *Codex Apocryphus Novi Testamenti*, which was as greedily bought up by the Curious, as the *Tela ignea Satanæ* published by *Wagenseil*. This *Collection of the Writings falsly ascribed to the Patriarchs and Prophets*, which Dr. *Fabricius* offers to the Publick, will be no less acceptable to them. That Learned Man being an Enemy to pious Frauds, has collected into one Volume all those Spurious Pieces, that they might be the better exploded. Besides, most of those Writings are very Ancient, and consequently will be of great Use to the Lovers of Antiquity, and Ecclesiastical History. Dr. *Fabricius* adds, that they will enable a Judicious Reader to find out the Causes of several Errors; and that though they appear under false Names, they contain many Truths derived from the Ancient Traditions of the *Jews*.

To give a just Notion of this Work, I must observe that Dr. *Fabricius* has inserted, not only the Spurious Writings, that are now extant, ascribed to the Patriarchs

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archs and Prophets, but also several Opinions and Passages relating to those Holy Men, to be found in the Works of Ancient, and even of Modern Writers. After this general Observation, I proceed to give an Account of the first Part of this Collection, which concerns our First Parent.

ADAM has been accounted the first Inventer of Letters by several Authors, and among others by *Angelus Roccha* in his *Commentarius de Bibliotheca Vaticana*. I take notice of that Writer in this Place, for no other Reason, but because that Piece is very scarce; and many Readers may be well pleased to know Dr. *Fabricius*'s Judgment about it. He says 'tis a trifling Book.

Most Interpreters, either *Jews* or Christians, believe that *Adam* bestowed Names upon all Sorts of Animals; but *La Peyrere* goes farther still in his Book concerning the *Preadamites*; for he says, that *Adam* composed a Dictionary of all those Names for his own Use, and that of his Posterity.

The Cabbalistical *Jews* will have it, that the Angel *Raziel* was *Adam*'s Tutor. Some have been so extravagant as to maintain that *Adam* lay with *Lilit*, a Female *Demon*; and *Eve* with *Haretho*, a Male *Damon*. The *Zabii* asserted, that the Worship of the Moon had been taught by *Adam*. Several Ancient Fathers, and the *Mahometans*, believe that he was a Prophet. Bishop *Patrick* in his Commentary upon *Genesis*, is of Opinion, that *Adam* was not only a Prophet, but also a King, and a Priest. Many look upon him as the Author of all Arts and Sciences. He had the Power of working Miracles, according to *William Postel*, and made the whole Universe quake at his Pleasure. Some Modern Writers of *Germany* conjecture, that he had a bright and transparent Body.

Dr. *Fabricius* discourses of some Books ascribed to *Adam*, viz. *The Book of the Generations of Adam*; Some *Apocalypses*: *Adam's Life*: *Adam's Repentance*. In the next Place, he takes notice of some *Psalms* published under the Names of *Adam* and *Eve*. The other Books ascribed to *Adam*, and mentioned by Dr. *Fabri-*

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cius, are *Sepher Raziel: Sedro le Adam:* The Book *Jetzira*; and ſome others. The Book *Jetzira* is more generally aſcribed to *Abraham* by the *Jews*.

The following Articles relating to *Adam*, are ſeveral Traditions and Fictions of the *Zabii* and others, concerning *Adam*. His laſt Will: Several Apocryphal Stories prefixed to *Geneſis*, in a Manuſcript Bible written in the *German* Language in the Year 1458. An Account of ſome Authors who have writ concerning *Adam*, and of thoſe Hereticks who had their Name from him. A Treatiſe of Mr. *Goetz* concerning the Relicks of *Adam*, printed at *Lubeck* in 1710. and a Letter of Mr. *Hilſcher* relating to the ſame Subject, and publiſhed at *Dreſden*, 1711.

What I have ſaid of *Adam* is ſufficient to give the Readers a Notion of the Nature of this Book. A particular Account of all the Writings aſcribed to the Patriarchs and Prophets, and of all the Obſervations and Paſſages that concern them, would be too tedious; and therefore I ſhall only mention the Names of thoſe Patriarchs and Prophets, and the moſt conſiderable Pieces inſerted in this Collection.

The Patriarchs and Prophets are *Abel*, *Cain*, *Seth*, *Enos*, *Cainan*, *Enoch*, *Methuſelah*, *Noah*, *Shem*, *Ham*, *Japheth*, *Cainan* Son of *Arphaxad*, *Melchizedek*, *Terah*, *Abraham*, *Lot*, *Iſaac*, *Jacob*, the Twelve Patriarchs, *Joſeph*, *Job*, *Heldam* and *Modal*, *Jethro*, *Moſes*, his Siſter *Miriam*, *Joſhua*, *Phineah*, *Samuel*, and other Prophets, *Heman* and *Ethan*, *David*, *Solomon*, *Nathan*, *Elijah*, *Iſaiah*, *Jeremiah*, *Baruch* and *Habakkuk*, *Ananias*, *Azarias*, and *Miſael*, *Ezekiel*, *Daniel*, *Zephaniah*, *Zechariah*, *Eſdras*, and *Nehemiah*.

The moſt conſiderable Pieces to be found in this Volume, are, *The laſt Will of the Twelve Patriarchs*, reprinted from Dr. *Grabe*'s Edition. The *Pſalms* of *Solomon*, firſt publiſhed by *La Cerda*, &c. Dr. *Fabricius*'s Collections, relating to the Book of *Enoch*, are very large and curious. The Readers will find in the IId Volume of theſe *Memoirs*, ſeveral Obſervations upon that Book, which are worth reading. *See* Enoch *in the Index*.

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ARTICLE VII.

HISTOIRE des GRANDS CHEMINS de l'Empire Romain, contenant l'origine, progrés, & eſtendue quaſi incroyable des Chemins Militaires, pavez depuis la Ville de Rome juſques aux extremitez de ſon Empire. Où ſe voit la Grandeur & la puiſſance incomparable des Romains: Enſemble l'eſclairciſſement de l'Itineraire d'*Antonin*, & de la Carte de Peutinger. Par NICOLAS BERGIER, Advocat au Siege Preſidial de Reims. *A* Paris, chez C. Morel, *&c.* MDCXXII.

That is,

THE HISTORY *of the* HIGHWAYS *in the* Roman *Empire*, &c. *By* NICOLAS BERGIER, *Advocate in the Preſidial Court of* Reims. Paris. MDCXXII. *In 4to. pagg.* 856.

I Shall not repeat here what I have ſaid of this Work in the Fourth Volume of theſe *Memoirs*, Art. XXIV. when I gave an Account of the firſt Book tranſlated into *Engliſh*. Being informed, that the Four laſt Books are not to be tranſlated, I hope the Readers will not blame me for finiſhing an Extract, which I began Eighteen Months ago, and giving them a complete Account of ſuch a valuable Performance. I proceed therefore to the Second Book.

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II. The Author having mentioned, in the First Book, the Highways of the *Roman* Empire, and shewed by whom they were made, treats, in the Second Book, of their *Matter* and *Form*.

Some Highways were paved with large Stones, called *Silices*; and others with small Stones from the Bigness of an Egg to that of a Bean. These Stones went by the Name of *Glarea*; and this Sort of Pavement was the most common.

Bergier having observed in reading *Pliny* and *Vitruvius*, that the Halls, Upper Rooms, Galleries, and even the Tops of the Ancient *Roman* Houses were paved, and that the Pavement consisted of different *Strata*, laid one over the other with their several Names, was induced to think that it was the same with the Highways, especially considering that they wanted a more steady and stronger Pavement than Houses. Whereupon he resolved to dig some Ancient Highways to be seen still near the City of *Reims*; and found, as he had guessed, several Materials well distinguished, and laid in Beds one over the other. In the First Way which he dug, the *Strata* were laid in the same Number and Order, as in the Pavements of Houses. In the Second, that Order was somewhat altered; and in the Third, he found more Beds than in the Two others.

This gave him Occasion to treat of the several Sorts of House-Pavements. The First Bed of those Pavements was made up of small round Stones lying upon Fern or Straw, and was called *Statumen*. The next consisted of bruised Stones and Rubbish with Chalk, and went by the Name of *Rudus*. The *Romans* lay over it a Third *Stratum*, which was a Cement composed of bruised Bricks, Earthen Vessels, or Tiles mixed with Chalk: This they called *Nucleus*. The Fourth and last *Stratum* was the outward Pavement, called *Summa Crusta*. The whole was Fifteen Inches deep.

After these Observations, the Author takes notice, that the *Romans* did sometimes cut out huge Rocks to carry on their Highways. Thus *Appius* opened a Passage for the *Via Appia* near *Terracina* through a large Rock:

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Rock: That Passage was a Hundred Foot long, and Fifteen broad. *Cyprianus Eichovius* has given us the Description of it in his *Delicie Italie*. There was another Rock cut out near *Cisteron* in *Provence* by *Cl. Posthumus Dardanus*, as it appears from an Inscription in *Gruterus*, 151. 6. *Bergier* does not forget to mention the Subterraneous Passage near the City of *Naples*: That Work is so well known, that I need not dwell upon it.

There is a Passage in *Statius* (*Lib.* IV. *Silv. in Via Domit.*) from whence one may learn which was the first Thing the *Romans* did, when they undertook to make a Highway. If the Highways were in low Places, and between Two Hills, they used to raise them above Ground, so as to make them of the same Level with those Hills. They called those Banks *Aggeres*. *Bergier* mentions several Ways of that Kind in the *Belgick Gaul*, that are raised Ten, Fifteen, and Twenty Foot above Ground, and about Five or Six Leagues long, almost without any Interruption, and even in the most steady Soil that can be seen. They are commonly called *Les Chaussées de Brunehault*, as I have already observed in the first Extract of this Work.

I have said, that the Author caused some Ancient Highways to be digged, and that he found several Materials under them. He tells us what they were, and how they were laid in several *Strata* one over the other.

He mentions a noble Pavement of *Mosaick* Work, that is to be seen entire in the Quire of St. *Remy's* Church at *Reims*. It is made up of small Pieces of Marble, some whereof have their natural Colour, and others an Artificial one. They are so artfully joined and disposed, that they represent a great many Figures, *viz. David* playing upon the Harp; St. *Jerom*; all the Apostles, Evangelists and Prophets; each of them holding a Book in his Hands; Four Men pouring Water out of Pitchers, who denote the Four Rivers of the Terrestrial Paradise, and in the midst of them a naked Woman holding an Oar, and sitting upon the Back of a Dolphin, with these Words, *Terra, Mare*; the

Four Seasons of the Year, and in the midst of them a Man sitting upon a River, with these Words, *Orbis Terræ*; the Seven Liberal Arts; the Twelve Months of the Year, and the Twelve Signs of the *Zodiack*, and in the Middle *Moses* sitting upon a Chair, and holding an Angel upon his Knees; the Four Cardinal Virtues, and the Four Cardinal Points of the Earth, *&c.* Those Figures are made up of small Pieces of Marble, the biggest whereof does not exceed the Nail of one's Finger. I shall say nothing of the several Sorts of outward Pavements, which the Ancients used in their Buildings, and of which our Author discourses in Three Chapters.

He observes, that when we find in History, or in Ancient Inscriptions, that some private or publick Persons made Highways, it ought to be generally understood in this Sense, *viz.* That those Roads were covered with Gravel, or paved with small Stones, because it was the common Way of Paving. But when any one paved a Road with *large* Stones, it has been observed by Historians, and mentioned in Inscriptions, as a magnificent and extraordinary Piece of Work. We read then that such a one *Viam* Silice *sternendam curavit*. The Word *Silex*, without any Addition, denotes *large broken* Stones, of *irregular* Sizes, because it was the usual Way of Paving with *large Stones*. Whereas when any Roads were paved with *large* Stones *regularly cut*, the Historians take notice of it, as of a wonderful Piece of Work, which exceeded all others of that Nature.

The Authors who mention Highways paved with *large* Stones *regularly cut*, do commonly call those Stones *Lapides* or *Silices quadratos*. The *Via Appia* was paved with such Stones. Of all the Historians who speak of that Highway, none have so fully described it, as *Procopius* (*Lib. I. de bello Goth.*) who says among other Things, that the large Stones, with which it was paved, were polished, made regular, and joined together with so much Art, that the Joints could hardly be seen. There remains still a considerable Part of that Pavement, the Stones whereof are Three, Four, and some Five Foot Square. *Appius* paved it from the *Porta Capena* as far as *Capua*: From thence it was

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paved as far as *Brundiſium*; but it is not certainly known by whom it was continued. Some Learned Men aſcribe that Work to *Julius Cæſar*, becauſe, as we read in *Plutarch.* he was made *Curator Viæ Appiæ*, and ſpent a great deal of Money upon it. *Onuphrius Panvinius* * mentions ſome Perſons, who reported that they had ſeen Two Mountains in *Campania*, out of which the large Stones of the *Via Appia* were cut: The one near *Sueſſa*; and the other near the Sea, between *Pozzuolo* and *Naples*.

In the next place, *Bergier* deſcribes the *Via Domitia* paved by Order of the Emperor *Domitian* with *large* Stones *regularly cut*. It reached from *Sinueſſa* (where it joined the *Via Appia*) to *Pozzuolo*. *Statius* has given us a Noble Deſcription of it. The Senate and the People of *Rome*, erected a magnificent Triumphal Arch to *Domitian* at *Sinueſſa*, to perpetuate the Memory of that Work. *Bergier* takes notice of ſome other Highways paved after the ſame Manner.

He obſerves that the great Streets of *Rome* made Part of the Highways, and ſhews how they were paved. He alſo diſcourſes of the Sinks of *Rome*, called *Cloacæ*, which were an admirable Piece of Work.

All the Highways of the *Roman* Empire, except the *Via Appia*, the *Via Domitia*, and ſome few others, were covered with Gravel, or paved with ſmall Stones. It ought to be obſerved, that ſome Roads from *Rome* into the Country were only paved in the Middle with *large* Stones of *regular* or *irregular* Sizes; but the Sides were covered with Gravel, or very ſmall Stones for Horſes and Carriages. The middle Part was deſigned for the Conveniency of thoſe who travelled on Foot, becauſe it was dry at all Times. *Andrea Palladio* (Book III. Chap. III. of his Architecture,) and *Baptiſt Albertus* (*Lib.* IV. *de re ædificat. c.* 6.) may be conſulted upon this Subject. Some other Highways in *Italy* were covered all over with Gravel or paved with ſmall Stones, as in the Provin-

* Lib. I. Comm. Reip. Rom. in Urbe Roma Tab. 6. Europ.

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ces of the Empire, like those Roads that are to be seen still in *France*, and the *Low Countries*. Those small Stones, which constituted a Kind of Gravel, were joined together with an extraordinary good Cement, as one may judge from the long Duration of those Pavements. The middle Part of the Highways, altogether covered with that Sort of Gravel, was called *Agger*, as being somewhat raised, and higher than the Borders, which went by the Name of *Margines*. Those Borders were paved with the largest Stones to keep up the middle Part.

The Highways of *Italy*, especially about Sixteen or Twenty Miles from *Rome*, were lined on each Side with Temples, Sepulchres, Country-Houses, magnificent Gardens, &c. Hence it is, that the Ambassadors, who went to *Rome* the first time, fancied they were come into that City, before they came into the Suburbs. Which made *Pliny* say (*H. N. Lib.* III. *c.* 5.) that the numerous Houses, and other Buildings, to be seen out of *Rome* along the publick Roads, formed many Cities, instead of one: *Exspatiantia tecta multas addidisse urbes*. The *Via Ostiensis*, so called, because it led to *Ostia*, was most remarkable upon that Account, being for the Space of Twelve Miles adorned on both Sides with Noble Buildings, almost without any Interruption. A judicious and exact Writer †, who lived in the Time of *Augustus*, says, that the Number of Houses, and other Buildings, out of the Walls of *Rome*, was so prodigiously great, that those who looked upon them, knew not where that City began, and where it ended.

Our Author mentions in a few Words, several Temples built upon the Highways of *Rome*; and then Discourses of several Sorts of Sepulchres, that were to be seen upon the same Ways, and explains many things relating to that Subject. He describes a Monument of White Marble to be found in St. *Nicaise*'s Church at *Reims*. *Jovinus*, who lived in the Reign of *Constan-*

† Dionys. Halic. L. IV.

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ſtin's Children, and is often mentioned by *Ammianus Marcellinus*, lies under that Monument. *Bergier* ſays it is one of the fineſt Pieces of this Kind, that can be ſeen in *France*. It is Seven Foot long, Four broad, and as many deep, and repreſents ſeveral People a Hunting. A Man on Horſeback, who diſtinguiſhes himſelf from ſeveral Horſemen, that ſurround him, throws a Dart at a Lion. Many wild Beaſts appear dying upon the Place. *Bergier* mentions alſo another Ancient Monument of white Marble, to be ſeen in St. *Geneviève*'s Church at *Paris*, which repreſents a curious Chaſe, but of a *Gothick* Taſte.

Among the Triumphal Arches mentioned by the Author, thoſe that were erected in the City of *Reims*, deſerve a particular Conſideration, becauſe they are little known. The Firſt lay under Ground for a long Time, but in the Year 1595. one of the Arches was opened, and *Bergier* ſaw upon it the Figure of a She-Wolf, with *Romulus* and *Remus*, together with the Shepherd *Fauſtulus*, and his Wife *Acca Laurentia*. The Twelve Months of the Year, and ſome Swans or Geeſe are repreſented in the Two other Arches, as *Flodoardus* obſerves in the Iſt Book of his Eccleſiaſtical Hiſtory of *Reims*.

The middle Arch of the Second Monument is to be ſeen ſtill. The Outſide of it is adorned with Leaves of *Acanthus*. There is in the Inſide a *Triton* embraced by a naked *Venus*, juſt as ſhe is repreſented by *Nonnus* ||. *Cupid* ſits upon the Tail of the *Triton*. *Bergier* is of Opinion, that thoſe Two Triumphal Arches were erected to the Honour of *Julius Cæſar*.

At the End of this Book, the Author gives a ſhort Account of ſome Country-Houſes and Palaces. We have a fine Deſcription of ſome of them in *Statius*.

III. The Third Book treats of the *great Number* and *Length* of the Highways in the *Roman* Empire.

|| Lib. I. Dionyſiac.

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Bergier shews in the first Place, the vast Extent of that Empire; and then observes, that the Itinerary commonly ascribed to the Emperor *Antoninus Pius*, and *Peutinger*'s Map, whose Author is thought to have lived in the Reign of *Theodosius*, are very useful for the Knowledge of the *Roman* Highways. The Author makes several Observations upon those Two Works. The Map, that goes by the Name of *Peutinger*, a *Patrician* of *Augsburg*, because *Mark Velserus*, who published it, found it in his Library, is not a Geographical Map; but a mere Representation of the Highways of the *Roman* Empire, with their Measures and Distances from one Place to another; and therefore, says *Bergier*, those who accuse the Author of that Map of great Ignorance in Geography, do it without any Reason, since he never designed to make a true Geographical Map.

The Author treats of the several Measures of the Ancients in relation to the Highways; and then describes the Column called *Milliarium aureum*. *Augustus* set it up in the *Forum*: All the Highways of *Italy* began in the Place where it stood, which was the Middle of the City. *Pliny* (H. N. L. III. c. 5.) reckons Three Miles, and 765 Geometrical Paces from the *Milliarium aureum* to every Gate of *Rome*, and Seven Miles and somewhat more from that *Milliarium* to the further End of the Suburbs.

Afterwards *Bergier* gives an Account of the Length of the Highways. The *Via Flaminia* reached from the Gate of the same Name to *Rimini*, where the *Via Æmilia* began, and went as far as *Placentia*, and from thence through *Milan*, &c. to *Aquileia*, according to *Antoninus*'s Itinerary. The *Via Cassia* was a Branch of the *Via Flaminia*: It began at *Ponte Mole*, (formerly *Pons Milvius*,) and went through *Viterbo*, &c. The *Via Claudia* was another Branch of the *Via Flaminia*: The *Itinerary* describes it from *Lucca* to *Rome*. There were some other Ways mentioned by our Author, which parted from the *Via Flaminia*; but they are not well known.

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In the next Place, *Bergier* describes the *Via Collatina*, *Salaria*, &c. the *Via Præneſtina*, *Lavicana*, &c. the *Via Latina*, and *Aurelia*. The *Via Latina* reached from a Gate of the ſame Name to *Caſſinum*, where it joined the *Via Appia*: There were many Sepulchres along the Road. The *Via Aurelia* extended it ſelf from the *Porta Aurelia* to the City of *Arles* in *Provence*.

There was a Way from *Milan* to *Arles* through *Suſa*; and another from *Milan* to *Vienna* through *Aoſta* (*Auguſta Prætoria*); and again another from the ſame City to *Straſburg*. The Author takes notice of ſome other Highways through other Parts of the *Alpes*.

In the next Chapters, *Bergier* gives an Account of the Highways in *Spain*, *France*, *Germany*, *Hungary*, and other Parts of *Europe*. The *Romans* uſed to imbark at *Boulogne* (which the Author maintains to be the *Portus Iccius*, or *Portus Geſſoriacus* of the Ancients) to come over into *England*. They landed, ſays he, at *Dubris*, now *Dover*, or at *Rutupiæ*. There was a Road from this laſt Port to the Famous Wall in the *North* of *England*. That Road and ſeveral others are deſcribed in *Antoninus*'s Itinerary.

As for what concerns the Highways of *Aſia*, the *Romans* went into that Part of the World from *Conſtantinople*. The Firſt Way reached to *Nicomedia* through *Chalcedon*; the Second to *Antioch*, and from thence to *Alexandria*. The other Ways of *Aſia* and *Egypt* are deſcribed by the Author. There was another Paſſage into *Aſia* from *Callipolis* upon the *Helleſpont*, as far as *Laodicea*. The next Chapters treat of the Highways of *Sicily*, *Corſica*, *Sardinia*, and *Africa*.

The moſt conſiderable Ports in *Italy*, from whence the *Romans* went over into *Greece*, were *Brundiſium*, *Hydruntum* (now *Otranto*) and *Rhegium*. *Brundiſium* was the moſt convenient; and *Dyrrachium*, ſituated on the oppoſite Side, was the Sea-port where the *Romans* uſed to land. There was a Way from *Dyrrachium* to *Conſtantinople* through *Macedonia* and *Thrace*; and another from *Aulon* (now *Valona*) another Sea-port in *Greece* to *Conſtantinople* through *Apollonia*, &c. That Way was divided into Two Branches at *Trajanopolis*,

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polis, one whereof ended at *Callipolis* upon the *Helle-spont*.

IV. In the Fourth Book, the Author enquires into the Reasons, which moved the *Romans* to make so many Highways. Those Reasons are so obvious, that I need not mention them; and therefore I shall only take notice of some other Particulars.

It seems, that the Emperor *Augustus* was the First, who established the regular Use of Posts; for *Suetonius* tells us, that in order to know in a short Time what passed in every Province, he ordered that Young Men should be appointed upon the Highways, at a small Distance one from another, to convey the Dispatches from Place to Place; and afterwards he introduced the Use of Chariots for the greater Speed.

There were Three Sorts of Places upon the great Roads of the *Roman* Empire, in which Post-Horses and Chariots were kept, *viz. Civitates*, *Mutationes*, and *Mansiones*. The *Civitates* were Cities, or other Towns: The *Mutationes*, Post-Houses, either by themselves, or in Villages, where Travellers used to change Horses: As for the *Mansiones*, those that went Post, used to lie in them. The following Chapters contain many Particulars relating to the Posts of the *Roman* Empire, which deserve to be read by those who are curious of such things.

The *Roman* Emperors established several Companies of Armourers in every Province. Those who were admitted into such Companies, and their Children and Posterity, were not allowed to leave off that Trade; and that they might be known, if they should run away, they were marked in the Arm with a red-hot Iron. It appears from the *Notitia Imperii*, that there were Eight Companies of Armourers in *Gaul*: One at *Strasburg*, where they made all Sorts of Arms; another at *Mascon* for Arrows and Darts; another at *Autun* for Armours; another at *Soissons* for Shields and Bows; another at *Reims* for Swords; Two at *Triers*, one for Shields, and the other for Bows; and lastly, one at *Amiens* for Shields and Swords. Part of those Arms

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Arms were carried from thence to the Companies of Gilders, to have them gilt, or done over and flourished with Silver. There were but Three Companies of Gilders in *Gaul*.

The Imperial Wardrobes were kept in Fifteen Cities of the *Western* Empire. The Masters of the Wardrobes went by the Name of *Procuratores Gynaciorum*; and those who took Care to get the Imperial Robes dyed in Purple, were called *Procuratores Baphiorum*. There were Nine Imperial Dye-Houses in the *Western* Empire. As for the Imperial Treasures, there were Twelve in that Part of the Empire, under the Direction of the *Præpositi Thesaurorum*; and Twelve Imperial Mints under the *Procuratores Monetarum*.

Our Author, in order to shew the vast Multitudes of People that lived in *Rome*, observes, that according to *Suetonius*'s Account, there were in *Julius Cæsar*'s Time Three Hundred and Twenty Thousand Persons, who received the usual Allowance of Corn, besides their Wives and Children: To which if we add the Senators, Knights, Rich Citizens, Slaves and Strangers, it will be found that there was a prodigious Number of Inhabitants in *Rome*. In the Reign of *Augustus*, the only Kingdom of *Egypt* furnished the City of *Rome* with Twenty Millions of Bushels of Corn yearly, as we read in *Aurelius Victor*. *Bergier* infers from some Words of *Agrippa*, that the *Romans* received yearly twice as much Corn from *Africa*. Two Fleets were kept on Purpose to import that vast Quantity of Corn.

The Author proceeds to describe the Bridges of *Rome*, and the most remarkable Bridges in *Italy*, and the *Roman* Provinces. He has not forgot to give an Account of the stately Bridge in *Languedoc*, commonly called *Le Pont du Guard*.

The *Milliary Stones*, set up upon the Highways, were sometimes Round, sometimes Square, or of some other Figure, and never above Eight Foot high. They stood upon Pedestals of various Figures. The Number of Miles from *Rome*, or from some other considerable City, either in *Italy*, or in the Provinces, was engraved upon

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upon them. Some of those Stones, or Columns, had also other Inscriptions, which shewed by what Emperors the Highways had been made or repaired. The Milliary Columns were above a Mile distant one from another in some Provinces; and in *Gaul*, on this Side of the *Rhone*, they stood at the Distance of a Mile and a half, which was the League of that Country. The Author adds, that the Milliary Stones, to be seen still in *Spain*, are Four Miles, or a *Spanish* League distant one from another, though they are numbered with *Miles*.

At the End of this Book, *Bergier* discourses of the *Hermes*'s set up upon the Highways, especially where several Roads met. Those Figures had neither Arms nor Legs, and from the Breast downwards were only a Piece of Wood or Stone cut Square. They frequently served instead of Bounds. Lastly, the Author gives an Account of some Rivers, and Artificial Canals, and of some Ports of *Italy* made by the *Roman* Emperors.

V. The Fifth and last Book is a Description of Ancient *Rome*. I shall not enlarge upon it, though it contains many curious Things, because we have several Books relating to that Subject. This History of the Highways of the *Roman* Empire is certainly a Learned and Excellent Work in its Kind; but it were to be wished the Author had been more methodical, and less prolix. He might have been shorter, and avoided a great many Repetitions.

ARTICLE VIII.

Q. HORATIUS FLACCUS, ex recensione & cum Notis atque Emendationibus RICHARDI BENTLEII. Editio altera. Amstælædami, apud Rod. & Gerh. Wetstenios H F F. MDCCXIII.

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That is,

THE WORKS *of* HORACE *illustrated with the Notes and Emendations of* RICHARD BENTLEY, *D. D. Chaplain and Library-Keeper to* HER MAJESTY, *Archdeacon of* Ely, *and Master of* Trinity-College *in* Cambridge. *The Second Edition.* Amsterdam, MDCCXIII. *In* 4to. *pagg.* 717. *and* 239. *for the Index.*

THIS Second * Edition of Dr. *Bentley's Horace* is no less beautiful than the first. The Notes and Emendations have been inserted under the Text; and the copious Index of *Thomas Treterus*, enlarged by Mr. *Verburg*, has been printed at the End of the Volume. Dr. *Bentley* has tacked his Name to the Works of a Celebrated Poet: The Memory of that Learned Author will last as long as that of *Horace*:

Illum aget penna metuente solvi
Fama superstes.

ARTICLE IX.

LE GRAND DICTIONAIRE HISTORIQUE, ou le Mélange curieux de l'Histoire Sacrée & Profane, qui contient en abregé

* *I have given an Account of the first Edition. See the Index.*

l'Histoire

l' Hiſtoire Fabuleuſe des Dieux & des Heros de l' Antiquité Payenne : les Vies & les Actions remarquables des Patriarches ; des Juges ; des Rois des Juifs ; des Papes ; des Saints Martyrs & Confeſſeurs, des Peres de l' Egliſe, & des Docteurs Orthodoxes ; des Evêques ; des Cardinaux & autres Prélats celebres ; des Hereſiarques & des Schiſmatiques, avec leurs principaux dogmes : Des Empereurs ; des Rois ; des Princes illuſtres, & des grands Capitaines : Des Auteurs anciens & modernes ; des Philoſophes ; des Inventeurs des Arts ; & de ceux qui ſe ſont rendus recommandables en toute ſorte de Profeſſions, par leur ſcience, par leurs Ouvrages, & par quelque action éclatante : L' Etabliſſement & le Progrés des Ordres Religieux & Militaires ; & la Vie de leurs Fondateurs : Les Genealogies de pluſieurs Familles illuſtres de France, & d' autres païs : La Deſcription des Empires, Roiaumes, Republiques, Provinces, Villes, Iſles, Montagnes, Fleuves, & autres lieux conſiderables de l' ancienne & nouvelle Geographie ; Où l' on remarque la ſituation, l'étendue & la qualité du Païs ; la Religion, le Gouvernement, les moeurs, & les coûtumes des Peuples : Où l'on voit les Dignitez, les Magiſtratures ou Titres d' honneur : Les Religions & Sectes des Chretiens, des Juifs & Paiens ; Les

Les principaux noms des Arts & des Sciences: Les Actions publiques & solennelles: Les Jeux les Fêtes, &c. Les Edits & les Loix, dont l'Histoire est curieuse, &c. L'Histoire des Conciles generaux & particuliers, sous le nom des lieux où ils ont été tenus. Le tout enrichi de Remarques, de Dissertations & de Recherches curieuses, pour l'éclaircissement des difficultez de l'Histoire, de la Chronologie & de la Geographie, tirées de differens Auteurs, & sur tout du Dictionaire Critique de M. BAYLE. Par Mr. LOUIS MORERI, Prêtre, Docteur en Theologie. Nouvelle & derniere Edition revue, corrigée & augmentée. A Paris, chez Denys Mariette, rue Saint Jacques, au coin de la rue du Foin, vis-a-vis la rue des Noyers, à Saint Augustin. MDCCXII.

That is,

THE GREAT HISTORICAL DICTIONARY, &c. *By* LEWIS MORERI, *Priest, and Doctor of Divinity. A New Edition, revised, corrected, and enlarged.* Paris. MDCCXII. *Five Volumes in* Folio. *Sold by* P. Vaillant *in the* Strand.

WHEN this Dictionary came out first, which was in the Year 1674. it consisted only of one Volume in *Folio*. The Author undertook to publish a much larger Edition in 1681. in Two Volumes. That Work

Work has been reprinted several times in *France* and *Holland*, and at last it swelled to Five Volumes. Dr. *Du Pin* informs us, that the whole Work has been, as it were, now moulded in this last Edition. The Church-History, which was very much neglected in the former Editions, will be found very faithfully written in this. Many Articles relating to that Subject have been mended and enlarged. The Lives of the Fathers and Ecclesiastical Writers, and those things which concern their Works, are carefully related. Many Lives of Saints have been added to this Dictionary, and likewise many Historical and Geographical Articles: Nay, the *Greek* and *Roman* Antiquities have been inserted. Chronology is rectified in many Places. Dr. *Du Pin* has added Critical Notes to clear the Difficulties to be found in Matters of Fact, to fix Chronology, and to shew what is False or doubtful. The Genealogies have been revised and continued by a Man well skilled in those Things. The Style has been mended in many Places. Lastly, all possible Care has been taken to render this Edition correct, and to remove the Faults, which had crept into the former Editions.

Article X.

PARIS.

Mr. *Benjamin Buissiere*, Batchelor of Physick, has lately published, *A New Anatomical Description of the Heart of Land-Tortoises of America*, written by Mr. *Buissiere* his Uncle, so well known by his great Skill in Anatomy and Surgery.

Nouvelle Description Anatomique du Coeur des Tortues terestres de l'Amerique, & de ses Vaisseaux. Avec les Figures. Par M. Buissiere, Membre de la Societé Royale, & Maitre Chirurgien a Londres. Paris 1713. *in* 12o.

The

The Editor has dedicated that curious Piece to Dr. *Sloane*, and prefixed to it an Advertiſement containing ſeveral Particulars. Beſides, he has added to that Deſcription Two Letters written by Mr. *Arnauld* and Mr. *Petit*, wherein thoſe Two Eminent Surgeons and Anatomiſts of *Paris* acknowledge the Truth and Exactneſs of Mr. *Buiſſiere*'s Obſervations, and highly commend his Performance. An Extract of a Letter, which Mr. *Buiſſiere* writ to his Brother at *Paris* in 1710, concerning the ſame Subject, has been alſo inſerted in this Book, licenſed by Dr. *Andry*. This Piece will in all probability put an End to the Diſpute between Mr. *Buiſſiere* and Mr. *Mery*, Member of the Royal Academy of Sciences: 'Tis in vain to diſpute againſt Facts.

PARIS.

ON the Third of laſt *May*, the King's Letters Patent, whereby he confirms the Eſtabliſhment of the Royal Academies of Inſcriptions and Sciences, were regiſtred in Parliament. In the Year 1635, *Lewis* XIII. founded the *French* Academy to carry the Language, Eloquence and Poetry to that Degree of Perfection to which they have now attained. In 1663 the preſent King choſe, among the Members of that Academy, ſome few Learned Men well verſed in Hiſtory and Antiquity, to apply themſelves to Inſcriptions, Devices, and Medals, and to beſtow upon all ſuch Monuments that Noble Simplicity, wherein their Excellency lies. Afterwards his Majeſty having a more particular Regard to Sciences and Arts, founded in 1666 an Academy of Sciences, conſiſting of Perſons beſt ſkilled in all the Parts of Mathematicks, and Natural Philoſophy; and in 1667 he ordered the Famous Obſervatory to be built, where thoſe Members who apply themſelves to Aſtronomy, have already made ſo many uſeful Diſcoveries. Thoſe Two Academies, being conſtantly ſupported by the King's Liberality, notwithſtanding the hard Times, did ſo fully anſwer his Ex-

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pectation, that after the Peace of *Ryſwick*, he expreſſed his Satisfaction to them, by granting them ſeveral Regulations ſigned with his own Hand, to determine the Object, Order and Form of their Exerciſes; and beſides, appointed the *Louvre* to be the Place where their Conferences ſhould be held. The King has been pleaſed to confirm all the Privileges of thoſe Societies by his Letters Patent.

BOURDEAUX.

FAther *Cherubin de Saint Joſeph*, a Bare-footed *Carmelite*, has publiſhed from the Year 1709, to this preſent Year 1712, Five Volumes in 8*vo.* of his *Summa Critica Sacra, in qua ſcholaſtica methodo exponuntur univerſa Scripturæ Prolegomena.* The Sixth Volume will ſhortly come out; and the Seventh and Eighth have been ſent to the Preſs. The ſame Author publiſhed ſeveral Years ago a *Bibliotheca Sacra*, and an *Apparatus Biblicus* in Four Volumes in *Folio*, printed at *Louvain* and *Bruſſels*. He was not able to go on with that great Work; which is the Reaſon why he reſolved to compoſe this *Summa Critica Sacra.*

LEIPSICK.

MR. *Olearius* will ſhortly publiſh a *Latin* Tranſlation, and the *Greek* Text of *Geneſius*, one of the Authors of the *Byzantin* Hiſtory, who is little known. There is but one complete Manuſcript of that Writer; and it is to be found here in St. *Paul*'s Library.

That Author is called *Joſephus Geneſius* in the *Latin* Tranſlation of the Work of *Scylitzza* (*Hiſtoriarum Compendium*) Printed at *Venice* in 1570.

Father *Labbe* in the Article of *Joſeph Byzantius*, in his *Protrepticon de Byzantinæ Hiſtoriæ Scriptoribus*, ſays that this *Joſeph* lived after the Year 800, as far as one can gueſs from the Preface of *Joannes Curopalatæ*, who is the ſame with *Scylitzza*, and that we know no more

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more of him. He adds, that ſome Learned Men call him *Geneſius*.

LEYDEN.

TEN Phyſical Diſſertations, written by Dr. *Hofman*, have been printed here. They run upon the following Subjects: 1. Climacterical Years. 2. The Diſeaſes of the *Duodenum*. 3. Diſeaſes peculiar to certain Countries. 4. The Manner how *Opium* works. 5. Pulſes. 6. The Inflammation of the *Abdomen*. 7. The Cauſe and Nature of the Plague. 8. The Cure of that Diſeaſe. 9. The Power of Nature, and the Help of Art for the Recovery of Health. 10. The dangerous Effects of certain Vapours that come out of Mines.

Friderici Hofmanni, Conſiliarii Aulici, & Archiatri Regii Medic. Profeſſoris primarii in Academ. Frideric. Diſſertationum Phyſico-Medicarum ſelectiorum Decas. Lugduni Batavorum. 1713.

LONDON:

A New Edition of *Celſus* is to be had at Mr *Vaillant*'s.

Aurel. Cornel. Celſi de Medicina Libri octo cum Prefatione Georg. Wolffg. Wedelii, & Indice locupletiſſimo. Jenæ. 1713. *In* 8*vo.*

The following Books are alſo to be had at the ſame Bookſeller's.

1. *Johannis d'Outrein (P. D. & V. D. M. Amſtelædamenſis) Diſſertatio Philologico-Theologica de Melchizedeco, non Henocho. Et Obſervationes miſcellanæ in ſelecta Sacri Codicis loca. Amſtelodami.* 1713 *In* 8*vo. pagg.* 224.

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2. *Joan. Andr. Schmidii, D. & P. P. Abbat. Mariæ Val. Commentarius de Vita & Scriptis Caſpari Sagittarii S. S. Theologiæ Doctoris, &c. Jenæ.* 1713. *In* 8*vo. pagg.* 176.

ARTICLE XI.

PHILOSOPHIÆ NATURALIS PRINCIPIA MATHEMATICA. Auctore ISAACO NEWTONO, Equite Aurato. Editio Secunda auctior & emendatior. Cantabrigiæ. MDCCXIII.

That is,

THE MATHEMATICAL PRINCIPLES *of* NATURAL PHILOSOPHY. *By Sir* ISAAC NEWTON, *Knight. The Second Edition enlarged and more correct.* Cambridge. MDCCXIII. *In* 4*to. pagg.* 484.

THE First Edition of this Celebrated Work being grown very ſcarce, it was highly neceſſary to publiſh a Second. We are indebted for this to Dr. *Bentley**, and for the firſt to the *Royal Society*, and in particular to Dr. *Halley*; for, though this admirable Performance will immortalize the Name of Sir *Iſaac Newton*, ſuch is the Modeſty of that great Man, that this Treaſure of Philoſophy would perhaps have been unknown to this very Day, had not his Learned Friends perſuaded him at laſt to publiſh it. I have read hetetofore a conſiderable Part of this Work with an inexpreſſible Pleaſure;

* Dr. Bentley *has printed it at his own Charges.*

but

but I am none of those happy Men, who understand every Part of it.

This New Edition has been mended in several Places, and much enlarged by the Author. The Readers will find in the IId Section of the First Book, an easier and larger Method of finding what Force is requisite to make a Body revolve in a given Orb. In the VIIth Section of the Second Book, the Theory of the Resistance of Fluids is more accurately investigated, and confirmed by new Experiments. In the Third Book, the Theory of the Moon, and the Precession of *Æquinoxes*, are more fully deduced from their Principles; and the Theory of the Comets is confirmed by new and more exact Calculations of their Orbs. Mr. *Cotes* has taken Care of the Impression of this Work, to which he has prefixed an Excellent Discourse, wherein he gives a general Notion of Sir *Isaac Newton*'s Philosophy.

I shall not presume to set forth the Penetration of the Author's Wit, the Depth of his Knowledge, the Beauty and Importance of his Discoveries: Such an Undertaking is above my Strength. I shall only say, after Dr. *Halley*, that no Mortal can come nearer the Deity.

Nec fas est propius Mortali attingere Divos.

ARTICLE XII.

Jo. ALBERTI FABRICII SS. Theol. D. & Prof. Publ. BIBLIOGRAPHIA ANTIQUARIA, sive Introductio in Notitiam Scriptorum, qui Antiquitates Hebraïcas, Græcas, Romanas & Christianas scriptis illustraverunt. Accedit MAURICII SENONENSIS de S. Missæ Ritibus Carmen, nunc primum

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Hamburgi & Lipſiæ, Impenſis Chriſtiani Liebezeit, Anno MDCCXIII.

That is,

AN INTRODUCTION *to the Knowledge of thoſe Writers, who have illuſtrated the* Hebrew, Greek, Roman, *and Chriſtian Antiquities. By* JOHN ALBERT FABRICIUS, *D. D. To which is added, a Poem of* MAURICIUS SENONENSIS, *never before publiſhed, concerning the Ceremonies of the Maſs.* Hamburg *and* Leipſick. MDCCXIII. *In* 4to. *pagg.* 648. *and* 20 *for the Poem. Sold by* P. Vaillant *in the* Strand.

THOSE Authors, who have illuſtrated the *Hebrew*, *Greek*, *Roman*, and Chriſtian Antiquities, are ſo numerous, that a Book wherein they appear diſpoſed in a Methodical Order, muſt needs be of great Uſe to thoſe who deſire to dive into the Knowledge of Antiquity, and to know the beſt Writers by whom they may be enabled to attain to it. Dr. *Fabricius* has diſcovered ſo much Learning and Judgment in all his other Collections, that the Readers will not doubt in the leaſt of the Worth and Uſefulneſs of this Work. It conſiſts of XXIII. Chapters, of which I muſt give a general Notion.

I. The Firſt treats of thoſe Authors, who have writ in general concerning the *Hebrew* Antiquities.

II. In the Second, Dr. *Fabricius* gives an Account of thoſe Writers, who have explained in general the *Egyptian*, *Perſian*, *Carthaginian*, &c. and the *Greek* Antiquities.

III. The Third concerns the Writers of the *Roman* Antiquities in general.

IV. The

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IV. The Fourth runs upon those, who have treated in general of Christian Antiquities.

V. The Fifth contains a List of those, who have illustrated the Ancient Geography.

VI. Those who have described Ancient *Rome*, make he Subject of the next Chapter.

VII. The Chronologers appear in the Seventh.

VIII. In the Eighth, the Author mentions those Writers, who treat of the Gods, *Genii*, Saints, &c.

IX. The Readers will find in this Chapter an Account of the Temples, Altars, Sacred Places, and Asyles of the *Jews*, Heathens and Christians.

X. The Tenth Chapter concerns those Authors, who have described the Festivals of the *Jews*, Heathens, and Christians.

XI. The next treats of the Sacrifices, Prayers, Sermons, Discipline, and Ceremonies of the same Nations.

XII. In this Chapter, Dr. *Fabricius* mentions those Authors, who discourse of Divination, Soothsayers, Miracles, Magick, Oaths and Vows.

XIII. Those who treat of Priests, Monks, and Ecclesiastical Benefices, are to be found in the Thirteenth Chapter.

XIV. The next offers to the Readers those Authors, who have described the Government and the several Magistrates of the *Hebrews*, *Greeks*, and *Romans*.

XV. In the Fifteenth, Dr. *Fabricius* takes notice of those, who treat of the Laws, publick Assemblies, Courts of Justice, Punishments, and Slaves among the *Hebrews*, *Greeks*, and *Romans*; and likewise of Canonical and Synodical Laws.

XVI. The Sixteenth Chapter exhibits those Authors, who have writ concerning Publick Revenues, Tithes, First-fruits, Tributes, Immunities, Testaments, Coins, Weights, and Measures, &c.

XVII. The Seventeenth Chapter contains those Writers, who treat of the Art of War, and Navigation of the Ancients.

XVIII. The Eighteenth, those who have described their Habits.

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XIX——XXIII. The last Chapters concern the Feasts and Diet of the Ancients; their Marriages, Families, and Names; their Schools and Learning; their Games, Luxury, Buildings, Household-Goods, Statues and Monuments; their Mourning and Funerals, their Way of preserving dead Bodies, and their Sepulchral Monuments.

This Work, far from being a mere Catalogue, is full of Observations; and the Author does frequently give his Judgment about the Books mentioned by him. Here follow some of his Remarks.

It is a Question among the Learned, Whether the Talmudical Doctors and the Rabbins may be credited in what they say concerning the Rites, Ceremonies, Customs, &c. of the Ancient *Jews*, considering that they lived at a great Distance from their Time; and whether their Observations relating to those Things, may be of Use to illustrate the Old and New Testament. Some who have spent all their Lives in reading the Talmudical and Rabbinical Writers, (says the Author) admire them to the highest Degree, and look upon them as so many Oracles, against the plain Testimony of St. *Jerome*, St. *Epiphanius*, and even of *Philo* and *Josephus*, the most Ancient *Jewish* Writers. Others are so prepossessed against the *Talmud*, and the *Rabbins*, that they can hardly find any Thing in them, but what they maintain to be absurd and ridiculous: Hence it is, that *Isaac Vossius* inveighs against Dr. *Lightfoot*, and accuses him of having spoiled the Word of God with Rabbinical Trifles. Dr. *Fabricius* rightly judges, that those Two Extremes ought to be avoided. He confesses, that he prefers one single Testimony of *Philo* or *Josephus* to ten *Rabbins*, *a quorum lectione*, says Dr. *Bernard* *, *ardua res est & rara non delirare*; but he adds, that 'tis a Piece of Rashness to assert, that there is not one Truth in the *Talmud*. 'Tis true, continues the Author, that the *Gemara* is full of Trifles

(*) *In his Annotations upon* Josephus, *pag.* 210.

and

and Fictions; but the ſame Judgment ought not to be made of the *Miſna*, which is a Treaſure of the Rites and Cuſtoms of the Ancient *Hebrews*, at leaſt as far as they could be preſerved by Tradition after the Deſtruction of the Temple. And therefore when any Rite and Cuſtom, relating to the *Hebrews*, is to be found in the *Miſna*, and confirmed by the Teſtimony of the *Rabbins*; far from being deſpiſed, it ought to be uſed in order to clear the Sacred Writings, as it has been practiſed by ſeveral Learned Men.

The Author obſerves, that *Roſinus*, † is the Firſt, who compoſed a Body of *Roman* Antiquities; and becauſe that Work has been ſeverely cenſured by ſome Learned Men, he undertakes to vindicate that Author in the following Words. " Age enim fac, uno alterove " loco lapſum fuiſſe, qui primus omnia uno libro com- " plecti, & in uſum ſtudioſorum ex antiquis recentibuſ- " que ordine colligere ac perſpicue digerere conatus eſt, " num propterea tam inhumane accipiendus erat, quod " rem omnium confeſſione utiliſſimam quantum potuit " diligentiſſime perfecit? Quis unquam ab literariis il- " lis Heroibus, qui eruditione ſua attingunt nubes, ex- " ſpectavit vel vidit Syſtema ullum perſpicuum ac juven- " tuti utile artis vel ſcientiæ cujuſcunque? Permittant " itaque ab aliis componi, quod ipſi, vel quoniam in- " fra dignitatem ſuam eſſe putant, haud volunt, vel " quia nimis affluit innumerabilium rerum copia, præ " recondita magnaque eruditione ſua efficere non poſ- " ſunt ".

Dr. *Fabricius* ſays, that the City of *Rome*, notwithſtanding the Magnificence of its Churches and Palaces, and the Splendor of the Pope's Court, is but a Skeleton of Ancient *Rome*. Which gave him Occaſion to inſert the following Epigrams. *Joſeph Scaliger*

† John Roſinus, *born at* Iſenach, *was a Miniſter at* Naumburg, *and died in* 1619. *The firſt Edition of his* Roman *Antiquities came out at* Baſil *in the Year* 1585, *in* Folio.

was

was very much displeased with *Rome*, when he made the following Verses at his Departure from it.

Spurcum cadaver pristinæ venustatis,
Imago turpis puritatis antiquæ,
Nec Roma Romæ compos, sed tamen Roma,
Sed Roma, quæ præstare non potes Romam,
Sed quæ foveris fraude, quæ foves fraudem:
Urbs prurienti quæ obsoletior scorto,
Et obsoleti more pruriens scorti:
Quæ pene vitta face prostitutarum,
Te prostituta vincis, & tuum facta es
Tibi lupanar in tuo lupanari.
Vale, pudoris urbs inanis & recti,
Tui pudoris nominisque decoctrix,
Turpis litura non merentium rerum:
Ocelle quondam, nunc lacuna fortunæ,
Negotiosa mater otiosorum.
Vale, nefanda, constuprata, corrupta,
Incesta cœlibum Quiritium, manceps
Contaminata: quippe quid tuos mirer
Putere mores, quando vita computret?

When *Lucas Holstenius* took his Leave of his Friend, *Peter Scriverius*, in order to go to *Rome*, the latter presented him with the following Epigram.

PETRUS SCRIVERIUS LUCÆ HOLSTENIO SUO, in Italiam profecturo.

Ausoniam || petiture vale, suavissime Luca:
Charus eram, memini; nunc tibi Roma prior,
Et septemgeminos ardes cognoscere Colles:
Licet, & funus tu mihi triste vide.
Ipse loci Genius tutelaque desiit esse:
Invenies votis cuncta minora tuis.
Non tibi Naso tener, doctique Propertius oris,

|| *Taken from* Lambecius Lib. VI. de Biblioth. Vindobonensi, *pagg.* 272, 273.

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Non Calaber vates, non Maro grandis erit.
Tullius (hei!) nuſquam, tot cedro digna locutus;
Nuſquam Trajani qui placuere Foro.
Nuſquam delitiæ populi, Fora, Balnea, Circi:
Obruta ſunt ſaxis Amphitheatra ſuis.
Invenies nuſquam geminata mole Coloſſos,
Addita nec Latio Flavia Templa polo.
Quid cum Porticibus Janos, delubraque mille
In cineres belli turbine miſſa querar?
Plorabis laceras Ædes & Numine caſſas;
Plorabis lippos dimidioſque Deos.
Non Capitolina veneratur Jupiter Arce;
Fulmina Tarpeio ſunt modo lapſa Patri.
Miratus dices: Ubi nunc es maxima Roma?
Hei mihi, vix tanti nominis umbra jacet!
Et ſolum ſupereſt, in Roma quærere Romam;
Omnis & in ſterili vita labore perit.
Hoc tamen hic diſces, hominum genus eſſe caducum,
Cum videas ipſos ſic cecidiſſe Deos.

Scribebam IV. *Id. Decembr.*
Lugduni Batavorum A. MDCXVII.

Here follows another Epigram of *Janus Vitalis* upon the ſame Subject.

Quid Romam in media quæris novus advena Roma,
Et Romæ in Roma nil reperis mediæ?
Aſpice murorum moles, præruptaque ſaxa,
Obrutaque horrenti vaſta theatra ſitu.
Hæc ſunt Roma. Viden' velut ipſa cadavera tantæ
Urbis adhuc ſpirent imperioſa minas?
Vicit ut hæc mundum, niſa eſt ſe vincere: vicit,
A ſe non victum ne quid in orbe foret.
Hinc victa in Roma victrix Roma illa ſepulta eſt,
Atque eadem victrix victaque Roma fuit.
Albula Romani reſtat nunc nominis index,
Qui quoque nunc rapidis fertur in æquor aquis.
Diſce hinc, quid poſſit fortuna: immota labaſcunt;
Et quæ perpetuo ſunt agitata, manent.

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I proceed to some Observations in the Chapter relating to *Chronology*. Dr. *Fabricius*, speaking of the VII. Books of *Scaliger*, *de Emendatione temporum*, takes notice that M. *Huet* has rightly observed, that few People read them, and that those who know the Excellency of that Work, are fewer still. The best Edition is that of *Leyden*, 1598. It was reprinted at *Geneva* in 1629.

The Author's Observation upon *Petavius's Rationarium* ‡ *temporum* is very Judicious. It is, says he, the best Chronological Abridgment, because it contains not only a full and perspicuous Account of Chronology, but also a *Compendium* of Universal History, very carefully written, and because *Petavius* refers the Reader all along to the Originals. He frequently insults *Scaliger* even in that Book; which will not appear very strange to those who have read the following Passage of *Alexander Morus*, in his Preface to *Eusebius's* Chronicle. "Memini, *says he*, cum viveret, (*Petavius*,) atque ad "ipsum invisendi causa itaremus, ne nominari quidem "Scaligerum ferre poterat, quin excandesceret, ac sto-"machum in contumeliosas voces & homine partibus "addicto quam erudito magis dignas erumperet. Nec "alius in libris apparet, quos tamen sedatius compo-"sitos opportuit ——— Non tamen ita partium "studio ducimur, ut Doctrinæ temporum conditorem "laude fraudatum sua velimus; abesset modo siccus "loliginis & erugo. Nam quæ tandem ars inchoata "simul & perfecta est? Quin cum inter principes "Chronologos non illibenter putamus, & versatile ho-"minis ingenium, eruditionem sane multijugam, & "bene Latinum ac rotundum eloquii genus complecti-"mur, nec arbitramur ei parem tum fuisse, postquam "a Sirmondo discesseris, illius ordinis virum, eumque "adeo magis interdum quam Scaligerum sequimur. "Sed an ideo majoris quam Scaligerum facimus? "Quasi vero Gigantis invectus humeris pumilio, quia

‡ *It has been lately reprinted at* Leyden *with a Learned Preface of Mr.* Perizonius.

" longius

"longius prospicit, ipso Gigante major existimandus "sit."

The Edition of *Eusebius*'s Chronicle, published at *Bourdeaux* in 1604. by *Arnaud de Pontac*, Bishop of *Bazas*, with Notes and Emendations, is grown very scarce. Dr. *Fabricius* observes that *Scaliger*, though he had published the same Work, did very much commend Bishop *Pontac* for his Learning, Modesty, Candor, and Diligence, as it appears from his 104th Letter. When I read *Scaliger*'s Letters, I took notice of that Passage, and of some others, which I shall insert here, because they discover the Modesty of that Learned Man. In the LXVth Letter written to *Casaubon* (pag. 205.) he declares, that he has been always afraid that People would take him to be quite another Man than he was; that some cry him down as a proud and self-conceited Man; but that the contrary appears from his Writings and common Conversation; and that those who know him, will have another Opinion of him. In the same Letter, *Scaliger* speaks of himself with an extraordinary Modesty: He dares not compare himself to *Casaubon*, whom he calls his Master, and acknowledges to be much above him. The following Words are to be found in the XXXVth Letter, pag. 145. *Nos vero*, says he to *Casaubon*, *qui nihil unquam nisi abortivum edere potuimus, nihil aliud quam vestigia tua premere possumus, & quæ a nobis infeliciter tentata, ea tibi explicanda relinquere.* Here follows another Instance of *Scaliger*'s Modesty. *Si* * *quis est hodie, qui tenuitatis ingenioli sui sibi conscius sit, & qui libenter ac intrepide id profiteatur, is ego sum.* If it be said, that *Scaliger* does not appear very modest in confuting his Adversaries; I answer, that he uses them, as they used him; and that if we may believe him in one of his Letters, *none, but mad, ignorant, or profligate Men, or such as had those Three Defects, did ever write against him.* It is a surprizing Thing, that *Scaliger*, who complains that he always lived an ambula-

* Ep. 72. Is. Casaubono, *pag.* 221. *written in* 1602.

tory

tory Life, and never could ſtudy at Eaſe, ſhould have been one of the greateſt Heroes of the Commonwealth of Learning. *Deſultoria † enim ſemper fuit vita noſtra*, ſays he, *neque ullo loco me conſiſtere paſſa eſt ſive infelicitas mea, ſive vis major; ita ut optimum ſtudiorum coagulum otium mihi ſemper defuerit.* But to return to Dr. *Fabricius*.

He blames thoſe Chronologers, who ſpend too much Time in thoſe Parts of Chronology that are very uncertain. We ſhould, ſays he, keep to thoſe Things that are certain and well proved, and in other Things be contented with Probabilities: We ſhould not trouble our ſelves with minute and inſignificant things; and then after a long and hard Labour, confeſs that we are more in the Dark than before. Dr. *Fabricius* commends thoſe Learned Men, who endeavour to explain the Difficulties, and to remove the Obſcurity of ancient Monuments: But, ſays he, *eſt modus in rebus*; and when it appears that many great Men, after all their Enquiries, leave the Readers more uncertain than they were before; 'tis better among ſo many different Opinions to pitch upon one, that ſeems to be more probable, or grounded upon the Authority of the beſt Writers, than to undergo the ſame Labour anew, and lay aſide more uſeful Studies, without any Hopes of better Succeſs. Dr. *Fabricius* does not think it reaſonable to call immediately into Queſtion, or to deny a Fact atteſted by good Writers, becauſe it is attended with Chronological Difficulties, that cannot be reſolved. He approves the Judgment of *Plutarch*, who would not deny that *Solon* had been converſant with *Cræſus*, though ſome were of Opinion that it was inconſiſtent with Chronology. The Paſſage of *Plutarch* being very curious, I ſhall inſert it here in *Latin*. *Ego vero*, ſays he ||, *hiſtoriam adeo illuſtrem & tam multis conſignatam teſtibus, & quod majus eſt, cum Solonis moribus conſentaneam, illiuſque magnitudine animi dignam &*

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† Ep. 35. Iſac. Caſaubono, pagg. 145, 146.
|| In Vita Solonis, pag. 93.

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sapientia, non possum in animum inducere ut repudiem ob chronicos quosdam quos vocant Canones, ἐς μύθους ἀορίστους ἀλλὰ σύμμετρον εἰς ἕξιν διὶ τῆς ὁμολογουμένου δύναντας καταστῆσαι τὰς ἀσυμφωνίας, quos sexcenti corrigentes, nihil hactenus constituere certi, in quo consentiant inter se depugnantibus, valuere.

The Author takes Occasion from thence to observe, that *Petavius* ingenuously confesses, that he had no Demonstration, but only a Conjecture, for fixing the Birth of Christ to the Year of the World 3984. *Etenim* (says he ‡) *sua cuique putandorum temporum ratio est: a nobis ista certis de causis esse constituta, quas in Tomo* II. *Operis de Doctrina temporum uberrime tradidimus. Neque vero id ἀποδείξει mera, sed majori ex parte conjectura nititur. Quare qui aliter existimat, non magnum flagitium fecerit. Sit ille modo sibi constans, & Chronologiæ suæ rationes ita ex parte moderetur, ne cum anterioribus posteriora, vel utraque cum historia & observatione dissideant.* Dr. *Fabricius* has inserted a Catalogue of a Hundred Thirty Six different Opinions concerning the Year of Christ's Birth. He believes 'tis impossible, without a particular Revelation from Heaven, to know certainly the Number of Days or Years from the Beginning of the World to the Birth of Christ, though *Pererius* * observes very seriously, that these Words of *Ecclesiasticus*, Chap. I. v. 2. *Dies sæculi quis enumerabit?* ought to be understood of Days, and not of Years; for, says that Commentator, no body knows the Number of Days; but the Number of Years is well known. Afterwards Dr. *Fabricius* gives us *a general Idea of Chronology* in several Tables, and Two Alphabetical Indexes of the *Archontes* of *Athens*, and the Popes, taken from Mr. *Dodwell*, and the Jesuit *Papebrock*.

Before I conclude this Article, I shall observe that in the VIIIth Chapter Dr. *Fabricius* maintains, that the most barbarous Nations have and always had some

‡ Lib. II. Epist. XI. ad Arnoldum Cathium.
* *Upon the* Vth *Chapter of* Genesis.

Notion

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Notion of a Deity. The Readers will find in the ſame Chapter, another Digreſſion concerning the Origin of Idolatry. This Work is an Excellent Piece of *Hiſtoria Literaria*: I think I need not enlarge further upon it.

ARTICLE XIII.

SERMONS de Morale, prêchez devant le Roy, par M. FLECHIER Evêque de Nîmes, avec ſes Diſcours Synodaux, & autres Sermons prêchez à l'Ouverture des Etats de Languedoc, & dans ſa Cathedrale. A Paris, en la Boutique d'Elie Joſſet, chez Guillaume Cavelier fils, rue Saint Jacques, au coin de la rue de la Parcheminerie, a la Fleur de lys d'or. MDCCXIII.

That is,

MORAL SERMONS *preached before the King, by* ESPRIT FLECHIER, *late Biſhop of* Niſmes; *to which are added his Synodal Diſcourſes, and other Sermons preached at the opening of the States of* Languedoc, *and in his Cathedral.* Paris. MDCCXIII. *Three Volumes in* 12*o. Vol.* I. *pagg.* 436. *Vol.* II. *pagg.* 472. *Vol.* III. *pagg.* 492. *Sold by* P. Vaillant *in the* Strand.

I HAVE given an Account of Biſhop *Flechier's Letters*, and I took notice of his Eloquence, and the Purity of his Style. I have alſo inſerted in this Work the *Character*

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Character of that Prelate. The Abbot *Flechier*, his Nephew, who has undertaken to publish all the Posthumous Works of that Eloquent Bishop, makes some Observations upon his Writings. "One may observe "in his Style (*says he*) Gracefulness attended with "Majesty, Sweetness with Loftiness, Perspicuity with "Sublimity. Elegance, Purity, and Exactness are to "be found in it, with Richness, Pomp, and Har-"mony.

"A Work very correct, and written with great Just-"ness, does generally want Elevation; and 'tis but "seldom that a Writer, intent upon the Choice and "Disposition of Words, can find among so much "Order and Regularity that Wonderful, which seems "to be peculiar to the impetuous and irregular Flights "of the Mind. But in the Discourses of our Orator, "Grandeur loses nothing by Justness; and his Dis-"courses may be compared to those stately Palaces, "wherein Symmetry and Regularity appear with the "Pomp and Richness of Structure——

"There are some Preachers, whose Sermons may be "brought into an Extract, and whole Pages reduced to "Three or Four Lines; like Pictures in full length, "which may be drawn in little, without spoiling them. "It is not so with our Preacher: The Beauties of his "Discourse are essential Parts of it. The Structure of "his Periods is only made up of precious things—— "He soars up wisely, and comes down without falling: "When he draws no Admiration upon himself, he is "however highly esteemed.

Afterwards the Abbot *Flechier* draws up the Character of the Bishop in the following Words. "He "always lived a sober and regular Life, and never "wanted that Indulgence, which excuses youthful Pas-"sions. He received from Heaven, besides an incom-"parable Wit, a happy Temper, which the Wise "Man reckons among the greatest Goods. He made "an innocent Use of those dangerous Gifts of Poetry "and Eloquence, which have been so profaned by so "many others in the Fire of their Youth. Virtue,

" Merit, and Quality, were conſpicuous among his " Friends and Acquaintances. He had a ſweet Gra- " vity, a modeſt Dignity, and a moderate Chearfulneſs. " He ſpoke little, when he happened to be in a nu- " merous Circle, conſiſting of Perſons with whom he " was not familiar, but he kept up his Converſation " by his Silence, even with a Smile, a Wink, and a " complaiſant Attention. He ſpoke in ſome manner, " when he loved to be ſilent. He knew how trouble- " ſome thoſe Men are, who engroſs to themſelves in " Converſation the common Right of ſpeaking in one's " turn. Nay, he remembred in a far advanced Age " the Saying of the Wiſe Man, who adviſes a young " Perſon not to be fond of anſwering, though he be " asked a Queſtion twice. He was not ignorant, that " 'tis better to give others an Opportunity of diſco- " vering their Wit, than to make one's own admired. " His Converſation was free and eaſy, though grave " and ſerious: He had nothing in him that ſavoured of " Ceremony and Conſtraint: He accommodated him- " ſelf to Men of different Conditions, Characters and " Capacities. Being very much converſant with the " World, he was not conſtrained with the Great; and " his Inferiors perceived no Haughtineſs in him. Con- " tention and Diſpute were baniſhed from his Con- " verſation. He was a Man of an even Temper; and " there appeared in his Face a certain Serenity, which " diſcovered the Tranquility of his Mind. He was not " ſo reſerved, when he happened to be among his fami- " liar Friends at thoſe Hours of an innocent Mirth, when " a great Man may be allowed to forget himſelf, without " loſing the Remembrance of what he is. It was then, " that the Openneſs of his Heart gave a new Grace- " fulneſs to his Wit. He loved in the Country " the innocent Ruſticity of its Inhabitants; and his " Converſation, interſperſed with a choice Literature, " was attended with harmleſs Diverſions. ——

" As for his outward Appearance, it was none of " the moſt taking; but it drew upon him the Re- " ſpect of every body. I ſaw him reverenced in the

" moſt

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" most Auguſt Aſſemblies, either becauſe the Preſence " of an Illuſtrious Man raiſes a great Idea, or becauſe " the bright Image of a Noble Soul appears in the " Outſide, and breaks through the Miſt that ſur- " rounds it.

" As for what concerns his Pronunciation, I muſt " differ from thoſe who believe it was none of the " beſt. I am of a quite contrary Opinion: His Pro- " nunciation was ſuited to his Compoſition, and one " of them gave Weight and Dignity to the other. As " ſoon as he appeared in the Pulpit, his Outſide ſeemed " to alter, and to be inveſted, if I may ſay ſo, with " the Majeſty and Grandeur of his Miniſtry. As he " reſpected his Hearers, he was alſo reverenced by " them. He had a grave, modeſt, and ſteady Deli- " very, and the Talent of ending his Periods very " happily. The Ear and the Mind, being equally flat- " tered with their Fall, did frequently expreſs their " Admiration by a Murmur of long Acclamations; " inſomuch that he was obliged to ſtop, and to hear " his own Praiſes: A Temptation dangerous for an " Orator leſs modeſt than he was; but notwithſtand- " ing thoſe publick and frequent Teſtimonies of " Eſteem, that great Man never diſcovered any Sign of " Complacency and Vanity, and always came out of " the Pulpit as humble as he went into it.

" His Voice was ſuited to his Geſture, his Style, and " the whole Action of his Perſon: There was nothing " in him that ſavoured of a Declaimer. The Manna, " that came out of his Mouth, was adapted to every " Palate: His numerous Hearers, notwithſtanding their " different Capacities, were all agreed in admiring " him: All *Iſrael* met together ſeemed to be but one " Man, (to uſe the Words of the Scripture,) by their " Agreement in their good Opinion of him, &c.

I have been the more willing to inſert here the Character of that Eminent Prelate, becauſe he was a moderate Biſhop, and never uſed any Violence againſt the Proteſtants of his Dioceſe. His *Synodal Diſcourſes* will afford me ſome Curious Paſſages.

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" You must above all things (*says Bishop Flechier to his Clergy*) be very cautious in asking Questions relating to Impurity: You must chuse, and use the modestest Words, for Fear of offending against that Modesty which you design to infuse into the Heart of a Penitent.

" Leave out some Circumstance untouched, rather than to venture upon some immodest Words, and to offend a chast Ear.

" Don't stir that Filth; which must needs infect the Confessor and the Penitent.

" Be contented to know the Nature of that Sin, without enquiring into the Circumstances; and when an ignorant or indiscreet Penitent goes too far, stop him.

" Stand upon your Guard, lest too plain a Description of that Sin should make you fond of it.

" As for those Penitents, whose Mouth is sometimes stopped by Shame; use the Skill which *Ezekiel* made Use of to know the Abominations practised in the Temple: *Ecce foramen unum*, he sees a little Hole in the Wall: Widen it, says the Lord, *fode parietem*, till, *apparuit ostium*; and then when he came in, he saw *abominationes pessimas*.

" A young Man accuses himself of a lascivious Look, of some immodest Words; you must then proceed wisely from Words to Thoughts, from Thoughts to the Will, from the Will to Actions. You must on the one Side let out the purulent Matter, and on the other take Care not to infect the Part that is sound, and not to teach him the ill thing he is ignorant of.

" A Penitent ought to be helped upon such an Occasion, and have almost nothing to say but, *Yes, Father*, without being frighted. How great a Comfort was it for the Woman of *Samaria*, that she could say, I have found a Man that told me all things that ever I did, *qui dixit mihi omnia quæcunque feci*. If Christ had been willing to make her confess those shameful Sins with her own Mouth, she would have

" been

" been ſpeechleſs; but by diſcovering her Faults, he " made it an eaſy thing for her to acknowledge them, " without any other Trouble than anſwering, *Propheta* " *es tu.*

" Be ſure not to appear amazed, not to ſigh, not to " ſhrug up your Shoulders. Lay open to them the " Hope of Mercy; ſoften their Confuſion with Spiri- " tual Conſolations; ſhew them that Angels rejoice in " Heaven for the Converſion of a Sinner, &c". I do very much queſtion, whether any *Spaniſh* Biſhop did ever give ſuch a prudent Advice to the Clergy of his Dioceſe in a like Caſe.

The following Paſſage appears to be very Curious: I beſeech the Readers to read it with ſome Attention: It will enable them to judge of the Sentiments of the New Converts in *France*.

" *Nous avons vu avec plaiſir dans ces derniers temps*, " (ſays Biſhop *Flechier*,) je ne ſcai quel mouvement " de Religion *parmi nos freres reunis, qui nous a* " *donné beaucoup d'eſperance & meme quelque con-* " *ſolation.*

" *Une* pointe *de Foi & de Catholicité a paru preſque* " *dans tous les endroits du Dioceſe. Les voyes de Sion* " *ont été remplies de ceux qui venoient aux ſolemnitez,* " *nos Egliſes* plus *frequentées, les exercices* plus *ſuivis,* " *la parole de Dieu* plus aſſiduement & plus docilement " *écoutée*: quelques *Confeſſions*, quelques *Communions*, " *nous ont fait croire que le temps de la moiſſon ap-* " *prochoit, & que nous pourrions recueillir* quelque " fruit *de nos travaux evangeliques.*

" La laſſitude de vivre ſans religion, *l'importance* " *d'en avoir une*, la neceſſité de prendre la Catholique, " *en ont* determiné quelques uns. *Les autres flotans* " *encore dans la Foi, ne ſcavent encore de quel côté* " *les fait pancher leur conſcience. Il y en a qui re-* " *cherchent la verité, qu'ils n'ont pas encore trouvée.* " *Pluſieurs demandent d'etre inſtruits; & ce qu'il* " *y a de plus certain, c'eſt que tous ont beſoin de* " *l'etre*".

That is, "We have seen with Pleasure, in these latter Times, *I know not what Impulse of Religion* among our re-united Brethren, which gave us great Hopes, and even some Consolation.

"A *Bud* of Faith and Catholicity begins to shoot out almost in all Parts of this Diocese. The Ways of *Sion* are full of those, who come to the Solemnities; our Churches are more frequented: The Word of God is more constantly and *patiently* heard: *Some* Confessions, *some* Communions, make us believe that the Time of Harvest is near at Hand, and that we may reap *some Fruit* from our Evangelical Labours.

"*The Wearineſs of living without Religion*, the Importance of having one, *the Neceſſity of profeſſing the Catholick*, *have determined ſome.* Others wavering still in the Faith, know not yet on what Side their Conscience inclines them. Some enquire after Truth, which they have not yet found. Many desire to be instructed; and what is most certain is, that all want to receive Instruction." It is highly probable, that if Bishop *Flechier* might have spoke his Mind, he would have said; Those new Converts are mere Hypocrites, who have been compelled to come in. Let them enjoy the free Exercise of their Religion, or be allowed *to sell their Estates*, and retire into Foreign Countries.

At the End of this Discourse, the Bishop tells his Clergy that they must *keep the Holy Mysteries, use the Blood of Christ with great Caution, and give him an Account of the Use they make of it.*

Bishop *Flechier* says there are commonly Four Sorts of Country-Priests in *Languedoc.* Some are Melancholy, confined to their Houses, and taken up with their own Imaginations, "The Parishioners can have no Access to them. Mr. Rector is by himself, and will speak to no body; he is a Devout Man, and in a deep Meditation. He would not interrupt his Prayers for any thing in the World. —— Mr. Rector loves Company, he is at Dinner, he plays, he can-

" cannot leave his Friends: Converſation is very plea-
" ſant. But what Sort of Converſation? It fre-
" quently runs upon Country-Affairs, the Intrigues of
" the Village, and the next Harveſt. ——— He is
" a Man of Buſineſs, he minds his own Concerns, he
" thinks of gathering his Tithes, keeping up his Houſe
" by an unbecoming Trade, getting Money, and going
" to Law againſt his Pariſh, or for his Relations."

Others are haughty, and reſolved to domineer: They never ſpeak to other Clergymen, or to their Pariſhioners, but by way of Command. " I deſire to be
" Maſter of my own Pariſh, ſays Mr. Rector. If you
" repreſent to him what is juſt and reaſonable, he an-
" ſwers that he will be obeyed. A Curate muſt always
" ſtoop before him, to be quiet. The whole Pariſh
" trembles, when there is Occaſion to ſpeak to Mr.
" Rector. ———."

Other Prieſts will receive no Advice from any body. They are proud and will not confeſs that they are ignorant of, or careleſs to perform any of their Duties.

" Others are full of Vain-Glory. They will ſpeak
" to no body but Rich People: If the Poor come, they
" are turned away. If a poor Wretch comes to receive
" ſome Conſolation, Mr. Rector is not at Home: If a
" Lady, or a Rich Perſon comes, Mr. Rector is always
" at Home, &c.". Such are the Spiritual Guides of the New Converts in *Languedoc*. Theſe *Synodal Diſcourſes* contain many ſevere and Satyrical Reflexions upon thoſe Prieſts: They are too long to be inſerted here. I have obſerved, that Biſhop *Flechier* does all along inſtruct, or cenſure the Clergy of his Dioceſe, but never commends them.

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Article XIV.

I. Of the Truth and Excellency of the Gospel. *A Sermon preached before the* Society for the Propagation of the Gospel in Foreign Parts, *at their Anniversary Meeting, in the Parish Church of St.* Mary-le-Bow, *on* Friday *the 20th of* February, $17\frac{12}{13}$. *By the Right Reverend Father in God,* John *Lord Bishop of* Ely.

II. An Abstract *of the most remarkable Proceedings and Occurrences of the* Society for the Propagation of the Gospel in Foreign Parts, *from* Feb. 15. $17\frac{11}{12}$. *to* Feb. 20. $17\frac{12}{13}$.

London: *Printed and Sold by* Joseph Downing *in* Bartholomew-Close *near* West-Smithfield; *and* Thomas Caldicott, *at the Sun over-against St.* Dunstan's *Church in* Fleetstreet. M DCC XIII. *In 4to. pagg.* 78.

AMong many Valuable Observations contained in this Discourse, there is one of which I shall take particular Notice. "The ill Conduct of many, *says* "*the Lord Bishop of* Ely, who, above an Age since, "set about making Men turn Christians, may raise a "Prejudice against you, and cause some not to entertain so favourable Thoughts of your worthy Un-

"der-

" dertaking, as it truly deserves: For what they did in " this Affair, was not only most opposite to the Pra- " ctice of Christ and his Apostles, but had a direct " Repugnancy to the Voice and Dictates of Nature, " received in all civilized Countries.

" They, by Force of Arms, did strive to compel " Men to embrace a new Religion; and vast Numbers " of those, who did not, or could not presently bring " themselves to submit to their Doctrines and Rules, " were put to cruel Torture, or inhumanly destroyed.

" Insomuch, that their Principal Aim was not to " win *Pagans* over to the Gospel, but to gain sure " Hold of their Country; not to enlighten their " Minds with the Truths, or warm their Hearts with " the holy and gracious Precepts of the Christian Reli- " gion; but to slay, and take Possession of their Lands. " So that a miserable *Indian* could not behold such " bloody Instructors without great Terror; and the " very Principles of Self-Preservation must force him to " have these barbarous Persecutors in the utmost Abo- " mination and Abhorrence."

The Author quotes upon this Occasion one of the most curious Books in its Kind, that ever was published; I mean the *Narratio crudelitatis Hispanorum in Indiis patratæ*: By *Bartholomew de las Casas*, a *Spanish* Bishop. *Ad destructionem autem* (says that Bishop) *& desolationem innumeri istius populi, solum aurum Hispanorum ultimus finis & scopus fuit; & ut exiguo tempore ditati ad dignitates pervenirent. Denique, ut uno verbo dicam, illorum avaritia & ambitio, qua vix major excogitari possit, harumque regionum incredibiles divitiæ, incolarumque humilitas & patientia* ——— *huic rei ansam prebuere: quos tanto contemptui habebant, ut eos (de iis quæ presens vidi, omni mendacio sepositio, loquor) non ut bestias, hoc enim peroptarem, sed ut abjectissimum terræ fimum tractarent*, pag. 8.

Here follows another Passage out of the same Book, quoted also by the Author of this Discourse. *Aliquando accidit ut amplissimæ urbis, quæ decem milliaribus ab eo loco in quo eramus distabat, cives nobis obviam honoris*

ris gratiæ procedebant cum amplo commeatu cibisque delicatis — nobis quam maximam poterant piscium copiam afferentes, & distribuentes : ecce illico malo Dæmone Hispanorum Spiritus agitante in tantum furorem versi sunt, ut nulla intercedente causa aut ratione ultra tria millia hominum tam virorum quam fœminarum & puerorum internecione sustulerint, pag. 24.

I shall occasionally observe, that the *French* Translation of this Book *, printed at *Amsterdam* in 1698. in 12*o*. differs in many Places from the *French* Translation published at *Rouen* in 1630. in 4*to*. as I have observed by comparing them together. I was surprized to find these Words in an Advertisement prefixed to the *Amsterdam* Edition just now mentioned. *On a adouci en quelques endroits des choses qui paroissoient trop cruelles, & qui auroient pu faire de la peine aux personnes delicates.* The most faithful Translation in *French* is certainly that of *Rouen*, above-mentioned, or that of *Antwerp*, 1579. made from the *Spanish* Copy by the same Hand.

AN Abstract of the most remarkable Proceedings and Occurrences of the Society for the Propagation of the Gospel in Foreign Parts, *from* Feb. 15. $17\frac{1}{12}$. *to* Feb. 20. $17\frac{2}{13}$. has been added to the Discourse of the Lord Bishop of *Ely*. I shall only extract Two or Three Particulars out of it. Mr. *Freeman* of *Ulackbush* has sent over into *England* from *America*, a Copy of the *Morning* and *Evening* Prayer in the *English Liturgy*, translated into the Language of the *Indians*; for which the *Mohawks* "have so great a Veneration, especially "the *Litany*, that at the reading of it, he observed "they frequently *trembled*."

Whether the Conversion of the *Indians* in *America* "be to be furthered by teaching the younger Sort the "*English Language*, or by applying to them in their "*Mother Tongue*, is not agreed on all Hands, though

* *The Relation of* Bartholomew de las Casas *was originally printed in* Spanish *at* Sevil.

"both

" both may be tried. The former Way Governor *Hunter* thinks the most feasible Method; and that there will " be no Success answerable, unless it be used every where; " *since upon his certain Knowledge, our* Scotch Highlanders, *who keep to their Ancient Language, Habit, and Customs, have little more of Christianity besides the Name, than what they had in St.* Colomb's *Day.*"

A late Insurrection of the Negroes in and about *New-York*, has been ascribed by some Men to their being instructed in the Christian Religion; but 'tis very observable, as it appears from a Letter written soon after the Fact, " that the Persons, whose *Negroes* have " been found guilty, are such as are declared Oppo- " sers of *Christianizing* Negroes."

ARTICLE XV.

AMSTERDAM.

A Dissertation upon the Adorations and Prayers of Ancient and Modern Nations, has been lately published by Mr. *Brouer de Niedek.*

Matthei Brouer de Niedek Jurisconsulti de Populorum veterum ac recentiorum Adorationibus Dissertatio. In qua Preces, earumque nomina, differentiæ, origo, historia, ministri, progressus & ceremoniæ elucidantur, cum figuris æneis. Amsteladami. 1713. *In* 8vo. *pagg.* 348.

The Author having read what *Casalius*, *Stuckius*, *Gyraldus*, *Outram*, *Merula*, and *Saubertus*, have writ concerning the Sacrifices of the Ancients, perceived that those Authors had but lightly touched upon their Prayers and Adorations. Which moved him to dive into that Subject. He offers to the Readers his Collections, consisting of twenty eight Chapters.

PARIS.

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PARIS.

MR. *Parent*, Professor of Mathematicks, Natural Philosophy and Metaphysicks, has published a New Edition of the Two First Volumes of his *Essais & Recherches de Mathematique & de Physique*, very much enlarged; to which he has added a Third Volume, with all the Tables, Explications, and Cuts necessary to make them easily understood.

ARTICLE XVI.

HISTOIRE de l'Academie Royale des Sciences. Année MDCCX. Avec les Memoires de Mathematique & de Physique, pour la même Année. Tirés des Registres de cette Academie. A Paris, chez Jean Boudot, Imprimeur Ordinaire du Roy, & de l'Academie Royale des Sciences, rue S. Jacques au Soleil d'or, proche la Fontaine S. Severin. MDCCXII.

That is,

THE HISTORY *of the* Royal Academy of Sciences *for the Year* MDCCX. *To which are added the Memoirs relating to Mathematicks, and Natural Philosophy, for the same Year. Taken from the Records of that Academy.* Paris. MDCCXII. *In 4to. pagg.* 166, *and* 560.

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IT is no small Advantage for the Members of the *Royal Academy of Sciences*, to have their *Memoirs* published Yearly by such a Polite and Ingenious Writer as Mr. *de Fontenelle*. He gives an Historical Account of their Performances; and that Part of the Work is always the most entertaining. This Volume contains the *History*, and the *Memoirs* of that Society for the Year 1710. It is but lately come to my Hands; which is the Reason why I have not mentioned it sooner.

In order to give an Account of this Work, I shall take notice of the most considerable Pieces inserted in it, as they are mentioned in the *History*; and I shall enlarge more or less upon some of them, according to the Nature of the Subject.

Pieces relating to Natural Philosophy in general.

I. The First Piece, mentioned under this Head, concerns the Elasticity of the Air. Mr. *Carré* undertook to verify some Experiments made by Mr. *Parent*, from which the latter inferred, that the Air has no Elastick Virtue. The Author of this Piece shews, that those Experiments do not prove Mr. *Parent*'s Assertion, and that the Air has an Elasticity. However he owns, that his Experiments occasioned new Difficulties: But, says Mr. *de Fontenelle*, Difficulties do continually start up in Matters relating to natural Philosophy; and 'tis in vain to pretend that they may be wholly exhausted.

II. The next Piece runs upon Magnetical Variations. It contains an Account of Mr. *De Lisle*'s Observations concerning that Subject, which Ten Journals of long Voyages have afforded him.

III. In the Third Article, Mr. *de Fontenelle* gives an Account of some *Reflexions* of Mr. *Cassini*, Junior, *upon the Observations of the Flux and Reflux of the Sea*, made at *Dunkirk*, and at *Havre de Grace*, in 1701, and 1702. by Mr. *Baert*, and Mr. *du Bocage*, Professors of Hy-

Hydrography. He also takes notice of the same Mr. *Cassini's Reflexions upon the Observations of Tides made at* Brest *and* Bayonne.

IV. Mr. *de Reaumur* has made several Observations upon the progressive Motion of Shell-fishes, which make the Subject of this Article.

V. The next runs upon some Experiments concerning the Effect of the Wind upon the Thermometer: They have been made by Mr. *Cassini*, Junior, and Mr. *de la Hire*, Junior.

VI. Among the *various Observations* contained in this Article, I shall only take notice of the following.

1. The late Bishop of *Seez* affirmed, that a Man of his Diocese, (whom he knew), of Ninety Four Years of Age, had married a Woman of Eighty Three, who was happily delivered of a Boy.

2. A Baker of *Chartres* put into his Cellar, which is Thirty Six Steps deep, and well vaulted, Seven or Eight Shovel-fulls of Live Coals out of his Oven. His Son, a strong and lusty young Man, going down with a Candle in his Hand to carry other Live Coals into it, the Candle went out in the Middle of the Stairs: He came up, and having lighted it again, went down. When he came into the Cellar, he cried out that he was almost choaked, and called for Help; and then was no longer heard. His Brother, as strong as he, went down immediately, cried out in the same Manner, and then left off crying. His Wife went down after him; a Servant-maid followed her; and it proved the same thing: Such a strange Accident put the whole Neighbourhood into a great Consternation; but no body cared to go down into the Cellar. At last a Neighbour, more zealous and bolder than others, not believing that those Four Persons were dead, went down to give them his Hand, and help them to come out. He cried, and was no longer seen. A very lusty Man, who went

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went by, asked for a grappling Iron, to bring up one of those People without going down to the Bottom. He let down the grappling Iron, and brought out the Maid, who taking the Air, fetched a Sigh. She was immediately blooded; but the Blood did not come out, and she died upon the Spot.

The next Day a Countryman, who was a Friend to the Baker, said, That he would bring out all those Bodies with a grappling Iron; but for Fear of being taken ill without being able to come up again, he desired to be let down into the Cellar with Ropes upon a wooden Pulley, and to be brought up again, as soon as he should cry. He quickly cried; but as he was drawn up, the Rope broke, and he fell down again. The Rope, which broke pretty near the upper Part of the Cellar, was tied again with all possible Speed; but he came out dead. His Body was opened. He had the Brain almost dried up; the Meninges extraordinarily stretched, the Lungs stained with black Spots, the Guts swelled, and as big as a Man's Arm, inflamed and as red as Blood; and what was most singular, all the Muscles of the Arms, Thighs, and Legs, as it were, separated from their Parts.

The Magistrate took Cognizance of that Accident, and ordered, That no body should go down into the Cellar, till the Physicians, Surgeons, and even Masons should be consulted about it. The Result of that Consultation was, That the Live Coals, which the Baker had put into the Cellar, were not quite extinguished; that since there is a great deal of Salt-petre in all the Cellars of *Chartres*, a great Heat had raised in that Cellar a malignant Vapour, which had occasioned so many dismal Effects; that a great Quantity of Water should be thrown into the Cellar to put out the Fire, and bring down the Nitrous Vapour; which was executed. Some Days after, a Dog fastened to a Board with a lighted Candle, was let down into the Cellar. The Dog did not die, and the Candle did not go out; which plainly shewed that the Danger was over. The dead Bodies were taken out, but so rotten by the Water, that they could not be dissected. They were very much swelled; and one of them had his Tongue out of

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his Mouth, as if he had been ſtrangled. The *Academy* had this Story from Mr. *de la Hire*.

3. Count *Marſigli* has ſent to the *Academy* a Manuſcript entituled, *An Eſſay of Natural Philoſophy upon the Hiſtory of the Sea*, which he has dedicated to that Society. Having made a conſiderable Stay upon the Coaſts of *Provence* and *Languedoc*, he betook himſelf particularly to ſtudy the Sea. He has formed a Deſign as vaſt as the Subject, and undertaken to make all the neceſſary Experiments. If we had, ſays Mr. *de Fontenelle*, a ſufficient Number of ſuch Memoirs made by Obſervators placed in different Parts of the World, we might have at laſt a Natural Hiſtory.

The Hiſtory of the Sea, compoſed by Count *Marſigli*, is divided into Five Parts. The Firſt treats of the Diſpoſition of the Bottom of the Sea. The Second, of the Nature of the Water. The Third, of its Motions. The Fourth of the Plants that grow in it. The Fifth, of Fiſhes. This laſt Part is not finiſhed, and the Academy has ſeen nothing of it. The whole is attended with a great many Figures very carefully made.

In order to know the Nature and Diſpoſition of the Coaſts, the Author made ſeveral ſhort Voyages in a Bark between the Cape of *Siſſe* near *Toulon*, and the Cape of *Agde* in *Languedoc*. He made other Voyages into the open Sea, ſometimes at the Diſtance of Eleven Leagues, to examine the Depth and Nature of the Bottom. He found that the *Gulph of Lyons* is cut into Two by a Coaſt lying under Water; that the Part which reaches from the Land to that Coaſt, is not above Seventy Fathom deep; and that the other Part towards the Main has a Depth of a Hundred and Fifty Fathoms in ſome Places, and is ſometimes ſo deep that it cannot be fathomed. He calls it the *Abyſs*. He enquired into the Conformation of the Soil, that is, into the Diſpoſition of the different *Strata* of Earth, Sand, Rock, *&c.* not only in the Coaſt, but alſo in the Neighbouring Shelves and Iſlands. That Conformation proved the ſame; and therefore Iſles are only Fragments of the firm Land, and probably the Bottom of the

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the Sea is a Continuation of it. From whence it may be conjectured, as Count *Marſigli* obſerves, that the Globe of the Earth has a Determined and Organical Structure, which has not undergone great Alterations, at leaſt for a conſiderable Time.

He ſhews, that Beds of Salt and Bitumen are interſperſed between Beds of Stone, and that there is upon the *Natural* Bottom of the Sea, an *Accidental* one formed by a Mixture of different Matters; ſuch as Sand, Shells, Mud, *&c.* which have been cloſely united together by the Glutinoſity of the Sea, and are at laſt grown ſo hard, as to be ſometimes petrified. Thoſe Incruſtations being neceſſarily made by Lays, there are ſome in which Fiſhermen can eaſily diſtinguiſh the Yearly Additions. They have a ſurpriſing Variety of Colours, which ſometimes penetrate into the very ſtony Subſtance; but thoſe Colours are generally ſuperficial, and diſappear out of the Water.

Some of the Matters, whereof thoſe Incruſtations conſiſt, have afforded, by a Chymical Operation, Principles ſo like thoſe of Sea Plants, that one might ſuſpect them to be nothing elſe, the more becauſe they are ſometimes diſpoſed like Filaments. They might be a hard Sea-Moſs, or *Lichens* which ſtick to Stones, and are almoſt as hard.

It appeared to Count *Marſigli*, by a Thermometer ſunk into the Water, that there is an equal Degree of Heat at different Depths; that in the Winter the Heat is ſomewhat greater in that Sea than in the Air, and leſſer in the Summer, but frequently equal. And yet Count *Marſigli* has alſo obſerved, that many Sea-Plants ſhoot again in the Spring, as well as Land-Plants, rather than in other Seaſons. An Accident hindered Count *Marſigli* from going on with his Experiments upon the Heat of the Sea.

The Sea-Water, ſays he, if it be well choſen, is clearer and brighter than any other Water. As for its Colour, it depends upon the Nature of the Bottom, the Climate, and ſo many other Circumſtances hitherto little known, that Count *Marſigli*, notwithſtanding all

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his Experiments, is not yet ſatisfied with his Obſervations relating to that Head.

It is more eaſy to account for the Saltneſs and Bitterneſs of the Sea; for its Bitterneſs ought to be diſtinguiſhed as a Thing different from its Saltneſs. The one is produced by the Diſſolution of the *Strata* of Salt, and the other by the Diſſolution of the *Strata* of Bitumen.

Water is much more proper to diſſolve Salt than Bitumen, which is an Oily Subſtance. And indeed the Doſe of Salt in Sea-Water is much ſtronger than that of Bitumen. Count *Marſigli* having taken Twenty Three Ounces and Two Drams of Ciſtern-Water to make Sea-Water of it, put into it Six Drams of common Salt, and only Forty Eight Grains of Spirit of Pit-Coals; (for thoſe Coals are Bitumen, and there are ſome Mines of them in the Mountains of *Provence*;) and with that Mixture he had an Artificial Sea-Water of the ſame Taſte as the Natural. Thoſe Forty Eight Grains did not increaſe the Weight of the Water weighed by the Areometer.

The ſmall Quantity and Lightneſs of that Bituminous Matter are the Reaſon why Sea-Water diſtilled, and deprived of Saltneſs by Diſtillation, does not loſe its Bitterneſs, and unpleaſant Taſte; nor even, as the Author pretends, a hurtful Quality. The Diſtillation naturally performed by the Sun, which is pretty different from that of an Alembick, does entirely clear Sea-Water of its Bitumen.

There are in the Earth ſo many different Matters waſhed by the Sea, that in all Probability, Salt and Bitumen are not the only Principles that mix with it.

It appears from what has been ſaid, that in Twenty Four Ounces of Sea-Water there are Six Drams of Salt, or, which comes to the ſame Thing, that the Salt contained in it, is the Thirty Second Part of its Weight. But this is only to be underſtood of the Water taken from the Surface of the Sea: The Water of the Bottom is more ſalted, and has the Twenty Ninth Part of its Weight of Salt. The Waters more ſalted are alſo more heavy. Thoſe that are upon the Surface of the Sea,

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Sea, at the Mouth of the *Rhone*, are by a 303 Part lighter than the Waters which lie alſo upon the Surface at a greater Diſtance; and theſe are lighter ſtill, than thoſe that are at a greater Diſtance from the Land.

It is ſomewhat ſurpriſing, that the Sea-Water, which never wanted Salt, has not diſſolved as much of it, as it was able to diſſolve. By the Experiments of Count *Marſigli*, a Quantity of Sea-Water, which contains Six Drams of Salt, diſſolves ſtill Four Drams and a half, and the Artificial Sea-Water Five. He conjectures, that the Animals and Plants of the Sea conſume Part of its Salt; that another Part vaniſhes into the Air; that the Freſh Waters which it receives not only from Rivers, but from Springs in its Bottom, unſalt it alſo: But notwithſtanding all theſe Conjectures, he does not pretend that the Difficulty is wholly removed.

He has conveyed Fourteen Pounds of Sea-Water through Fifteen Earthen Pots, which he has ſucceſſively filled with Garden-Earth and Sea-Sand. If thoſe Pots had been joined together, they would have made a Caſcade Seventy Five Inches long, and Five broad. The Fourteen Pounds of Water going both through the Sand and the Earth, were equally reduced to Five Pounds Two Ounces; but they were better unſalted by the Sand, and loſt a greater Part of their Weight. If the Caſcade of Sand had been as long again, 'tis very likely they would have become almoſt inſipid. Thus the Sea-Water might grow ſweet, being filtrated through the Bowels of the Earth, if after a certain Time the Paſſages were not filled up with the Salt lying in them.

The Salt of Superficial Waters is White, and that of deep Waters is dark Aſh-coloured. The former is the only one that has an Acidity; it is more biting, and leſs bitter. And therefore at *Peccais* in *Languedoc*, where they extract Salt out of deep Well-Waters, they muſt leave it expos'd to the Air, at leaſt for the Space of Three Years, before they can ſell it; that Time being neceſſary to make that Salt loſe a Bitterneſs, which would be intolerable. Mr. *de Fontenelle* omits a great many Obſervations upon Sea-Salt, becauſe that Matter is better known.

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Count *Marſigli* had not a ſufficient Time to make the neceſſary Obſervations upon the Bitumen contained in Sea-Water. However, he believes that it occaſions not only the natural Unctuoſity of that Water, which remains even after a Diſtillation, but alſo the great Quantity of Glue which ſticks to Stones and Plants, the Union of ſo many Heterogeneous Bodies paſted, as it were, together; and the Tartar which hardens in ſome Places the Bottom of the Sea, or cleaves to ſeveral Sorts of Matter, eſpecially to the Sea-Plants called *Lithophyta*. The Author began at ſeveral Times to make Experiments upon the Tartarizations of the Sea; but he could not carry thoſe Experiments as far as they wanted to be carried.

He has obſerved, that Pulſe boiled in Sea-Water grows harder than it was before; that Mutton becomes whiter and more tender than in freſh Water, but very much ſalted and very bitter; that Bread made with Sea-Water is ſalted, and may be eaten whilſt it is new, but when it grows ſtale, it has an exceſſive Bitterneſs.

The Sea has Three Sorts of Motion, the Flux and Reflux, the Currents, and Undulation. 'Tis well known, that the *Mediterranean* has no Flux or Reflux, at leaſt in every Part of it; and indeed (ſays Mr. *de Fontenelle*) according to the common Syſtem it ought to have none, ſince it is not under the Way of the Moon. However, becauſe a very ſmall Flux and Reflux might eaſily have eſcaped the common Obſervations, Count *Marſigli* made new ones; but he could not perceive any Motion of that Nature.

He has diſcovered no regular Motion in the Currents, notwithſtanding all his Application to find it out. He could not verify what is commonly ſaid of that Famous Current †, which goes along the Shores of all the *Mediterranean*, as if it was formed by the coming in of the Waters of the Ocean, and by their Return. But he has obſerved a thing very ſingular. During the Sum-

† *A Deſcription of that Current may be ſeen above. See* Currents *in the Index.*

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mer, and in the Time of fiſhing Coral, one may ſee upon the Coaſt of the *Abyſs* a Current, that ſeems to have a Relation with the Motion of the Sun upon the Horizon, but in ſuch a Manner as to be always oppoſite to it. When the Sun is in the *Eaſtern* Part of its Diurnal Courſe, that is, from its riſing till Noon, the Current goes *Weſtward*; at Noon it turns *Northward*, and then *Eaſtward*. The Author does not ſay whether at Midnight it goes towards the *South*, which ſeems to be neceſſary.

As for what concerns the Undulation, Count *Marſigli* obſerved between *Maguelone* and *Peyrole*, that in a great Storm the Waves roſe up to Seven Feet above the uſual Level of the Sea. Along hilly Shores, like thoſe of *Provence*, a furious Wind of *Lebeſche* raiſes the Water only to Five Feet; but its Percuſſion againſt Rocks drives it ſometimes to Eight. This is not comparable to Poetical Tempeſts, ſays Mr. *de Fontenelle*.

Count *Marſig'i* divides Sea-Plants into Three Claſſes, *viz.* the Soft; thoſe that are almoſt Wood; and the Stony.

The Soft are the *Alga*, the *Fucus*, the Spunge, the Sea-moſs, *&c.*

The Plants that are almoſt Wood, are the *Lithophyta*, ſo called by the Ancients, becauſe they looked upon them as ſtony Plants.

The ſtony Plants, which ſhould properly go by the Name of *Lithophyta*, are Corals and *Madrepores*. Count *Marſigli* ſays nothing of ſome others, ſuch as ſtony Muſhrooms, becauſe the Sea of *Provence* affords none.

The *Alga* is the only Sea-Plant that has a Root; and therefore it grows in a muddy Place, like Terreſtrial Plants. All others, without any Exception, grow upon hard Bodies, ſuch as Rocks, Shells, Pieces of Iron, conglutinated Earth, Wood, and even other Plants, *&c.* and cloſely ſtick to them by their Foot. That Foot has no Fibres proper to draw Nouriſhment; and moſt of thoſe Bodies to which it cleaves, cannot be thought to afford any. Count *Marſigli* believes, that all thoſe Plants without a Root are Roots through their

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whole Subſtance; that is, they draw their Nouriſhment on all Parts through a vaſt Number of Pores, and frequently of viſible Holes, of which they are full. This Sort of Vegetation is well adapted to them, ſince they are ſurrounded on all Sides with the Sea-Water, which affords them their Nouriſhment; whereas the Terreſtrial Plants, which receive their Nouriſhment from the Earth, and have but one Part incloſed in it, want to have that Part furniſhed with particular Organs. Hence it is that all Sea-Plants, as far as the Author was able to know their Structure with his Eyes, and with the Help of a Microſcope, are only a Collection of Glandules, or ſmall Tubes, which filtrate the Sea-Water, and ſeparate from it the Juices neceſſary to them. They are generally glutinous and milky Juices.

If one Part of a ſoft Plant, or of a *Lithophyton*, lies in Sea-Water, it keeps freſh, whilſt the other Part that is out of the Water dries up. The contrary happens to Terreſtrial Plants, which keep freſh entirely, if they have but one Part dipping in Water. This ſhews, that the Communication obſervable between the Parts of Terreſtrial Plants, is not to be found in Sea-Plants; and that the Parts of the latter are nouriſhed independently one upon another, and by a certain *Appoſition* of Matter to each of them in particular.

After this general Notion of Sea-Plants, Mr. *de Fontenelle* proceeds to ſeveral particular Obſervations made upon them by Count *Marſigli*; but I have already ſo much enlarged upon the Book of this Author, that I find it neceſſary to omit thoſe Obſervations, and alſo his Chymical Operations upon Sea-Plants, eſpecially upon Red Corals.

VII. Mr. *de Fontenelle* refers the Reader to the *Memoirs* for the following Pieces, *viz.* 1. *Obſervations concerning the Quantity of Rain, that fell at the Obſervatory of* Paris, *in the Year* 1709. *with the State of the Thermometer and Barometer. By Mr.* de la Hire. 2. *A Compariſon of the Obſervations made at the ſame Obſervatory upon Rain and Winds, with thoſe that have been made by the Marquis* de Pontbriand *at his Country*

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Seat near St. Malo *during the Year* 1709. *By Mr.* de la Hire. 3. *A Comparison of Mr.* de la Hire's *Observations with those of Mr.* Scheuzer *made at* Zurich *upon Rain, and the Constitution of the Air during the Year* 1709. 4. *Mr.* de Reaumur's *Reflexions upon the new Discovery* ‡ *of Spiders Silk.*

I would insert here an Account of this last Piece, which is very Curious, were it not that I have already done it, in one of the foregoing Volumes.

ANATOMY.

I. The First Piece, mentioned under this Head, contains some Observations relating to *Pond-Muscles.* Would any one believe, says Mr. *de Fontenelle,* that there is an Animal, which receives its Nourishment, and breathes only through the *Anus,* which has neither Veins nor Arteries, in which there is no Circulation? It multiplies it self without the Help of any other Animal of the same Species, and is the Father and Mother of its Offspring. This is a Notion of an Animal quite new. 'Tis the *Pond-Muscle,* the Structure whereof has been unfolded by Mr. *Mery,* notwithstanding the Oddness and Singularity of its Figure.

I shall not give the Description of that Animal: I cannot enlarge upon every Part of this Work, that deserves it; and I suppose the Curious will have Recourse to the Book it self.

II. The next Piece concerns the Dilatation and Contraction of the *Iris* of the Eye, as they have been explained by Mr. *Mery,* in the History of the Academy for the Year 1704. Mr. *de la Hire* does not believe, that the Fibres of the Membrane *Iris,* which ought to be conceived like so many small Muscles, have an Action contrary to that of all other Muscles; that is, that

‡ *An Account of that Discovery may be seen above. See the word* Spiders *in the Index.*

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they ſtretch themſelves by ſwelling, and contract themſelves by recovering their natural State. Mr. *Mery* undertakes to defend this extraordinary Hypotheſis. The Queſtion is only to know, whether the Fibres of the *Iris* are in their natural State, when they are dilated, or when they are contracted. In the firſt Caſe, the Apple of the Eye is leſs open; and in the other, it is more open.

III. The Third Article conſiſts of Ten Anatomical Obſervations. Here follow ſome of them.

1. Dr. *Chomel* has ſhewed to the Academy Twenty Two Stones newly found in the Body of a Lady of Fourſcore Years, very ſtrong for her Age, who died of an Apoplexy. They were formed in a Bag, which was but an Extenſion of the Membranes of the *Duodenum*, towards the upper Part of that Inteſtine. They were about Five or Six Lines in Diameter, almoſt equal, of a pretty regular Figure, *&c.* The Lady, who had thoſe Stones, did not vomit; but Two Hours after her Meals, ſhe felt a ſmall Pain about the Place where the Bag lay.

2. Mr. *Geoffroy*, Junior, ſhewed a whole *Tænia*, Two Foot and a half long, which was found in a very ſound and fat Tench, like thoſe that have been diſcovered in Man; only with this Difference, that it was not divided into Rings. It had only Stripes or Folds perpendicular to its Length; and another large Stripe, reaching from the Head to the Tail, divided it into Two equal Halves. It does not appear, that any *Tænia* has been found in a Fiſh before.

3. A Nun had for the Space of Eighteen Years ſuch a prodigious large Belly, that beſides the Ligatures neceſſary to keep it up, Two Nuns, whenever ſhe had a mind to walk, were obliged to walk backwards before her, and to help her to carry her Burthen. At laſt ſhe died at Forty Nine Years of Age in great Pain, and ſhe was diſſected. As ſoon as the Skin of the Belly was taken

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taken off, and before the Cavity was opened, a large Bag offered it ſelf to the Sight, which began at the *Umbilicus*, and went down to the Knees. It was full of many different Bodies: Some looked like Soap-loaves, others like large Pieces of Fleſh, others like Parcels of Plaiſter covered with ſome Membranes. There were alſo Three Bladders about a Foot long, containing partly a yellow Water almoſt oily, and partly ſome Matters as hard as a Stone. 'Tis to be obſerved, that between the Skin and the Muſcles, which were almoſt entirely conſumed with their common Teguments, they found many other ſmall hard Stones, one of which ſhot out Prickles not unlike the Rowel of a Spur. The Cavity of the Belly being opened, they found the Guts incloſed in another large Bag, ſticking to the firſt *Vertebra* of the Loins. It contained ſeveral extraneous Bodies like the former, and Three or Four Quarts of yellow Water. The Diaphragm was very much compreſſed by that Bag, and the Heart almoſt flat. The Academy had theſe Particulars from Mr. *Lemery*: They are not ſo remarkable for the Nature of thoſe Generations, ſays Mr. *de Fontenelle*, as for their prodigious Bigneſs.

4. Mr. *de Fontenelle* deſcribes an Animalcule, never known before, and diſcovered by Mr. *Carré*. That Deſcription is worth reading.

IV. The Hiſtorian of the *Academy* refers the Readers to the *Memoirs* for the Obſervations of Mr. *Geoffroy*, Junior, upon the *Bezoar*. A particular Account of thoſe Obſervations deſerves to be inſerted here.

The firſt Stones known by the Name of *Bezoar*, were brought from the *Eaſt*. Since the Diſcovery of *America* we have had others imported from thence, which having almoſt the ſame Structure, and the ſame Virtues, go alſo by the ſame Name, only with this Difference, that the *Bezoar* which comes from the *Levant*, is called Oriental, and the other, Occidental. There are alſo other ſtony Subſtances taken from Animals, and conſiſting of ſeveral Lays, which have been called

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called *Bezoar*, with the Addition of the Name of the Animal in which they are found. Such are the Stones called the *Monkey-Bezoar*, and the *Cayman-Bezoar*. Some taking the Word *Bezoar* in the Signification of Antidote and Counterpoiſon, have applied it generally to any Matter that has ſuch a Virtue: Hence it is that this Name has been beſtowed upon Chymical Compoſitions, *viz.* the *Mineral Bezoar*, and the *Jovial Bezoar*. Others have called the Powder of the Heart and Liver of Vipers, *Animal Bezoar*. The Name *Bezoar*, or *Bezoardic*, has been likewiſe beſtowed upon ſome Powders, or Artificial Stones, in which there is an Ingredient of *Bezoar*. Such are the different *Bezoardic* Powders, the Powder of the Counteſs of *Kent*, the Stones formed of that Powder, and the *Goa*-ſtone. And becauſe it has been obſerved, that the *Bezoar* conſiſts of ſeveral Lays, that Name is alſo given to a Sort of figured Stones to be found in ſeveral Parts of *America*, which are thought to have the ſame Virtues. Such *Bezoars* are likewiſe to be met with in *Italy* and *Sicily*, and even in ſeveral Parts of *France*, eſpecially in *Languedoc*.

Theſe are in general the different Matters known by the Name of *Bezoar*. But, properly ſpeaking, the *Bezoar* is a ſtony Subſtance taken from ſome Animal, formed of ſeveral Lays, and which has ſome Virtue againſt Venom. The Two principal Sorts are, as has been already ſaid, the Oriental and the Occidental. We know in general, that the *Bezoar* is to be found in the Stomach of a Kind of wild Goat, which feeds upon Aromatick Plants. If we may believe *Tavernier*, there are many ſuch Stones in the ſame Animal. They are of different Figures and Sizes. Some look like a Kidney, or Kidney-bean: Others are round or oblong, or of an irregular Figure. Every Stone conſiſts of a Greeniſh or Olive-coloured Matter with black Spots in the Inſide. When they are broke, one may obſerve in them ſeveral Lays of a different Thickneſs, and ſometimes of a different Colour. The Middle or the Center of that Stone is a hard, ſtony, and pretty ſmooth Body. The Lays which cover that Maſs, are eaſily bruiſed between the

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the Teeth, and ſtick to them like a Matter ſomewhat glutinous, that gives ſome Tincture to the Spittle. They quickly take Fire, and ſeem to contain Volatil Salt and Oil. The remaining Matter is like the *Caput mortuum*, that remains in the Retort after the Diſtillation of Animal Matters. Thoſe Stones are generally very ſmooth, but ſometimes a little rough, and like Shagreen in ſome Places.

Mr. *Geoffroy* has opened a great many *Bezoars*, and found in the Middle of many of thoſe Stones, not only Straws, Hair, Marcaſſites, Pebles, and gravelly Matters united together, and as hard as a Stone; but alſo Chalk, Wood, Fruit-ſtones not unlike thoſe of Cherries, &c. The Author believes it is no eaſy thing to counterfeit the *Bezoar*, and that the Cheat, if there be any, may be perceived by the bare Sight.

The *Bezoar* ſeems to be produced in the following Manner. The ſolid and undigeſted Bodies above-mentioned, remaining in the Stomach of the Animal, may irritate the Glands; and the *Lympha* thickened with the Ferment of the Stomach ſtill full of the Juice of thoſe *Aromatick* Plants, which the Animal has browzed, may form thoſe ſmooth and thin Lays, which can hardly be imitated by Art.

Mr. *Geoffroy* obſerves, that the *Bezoar* has outwardly the Shape and Figure of the Body contained in the Middle, whatever it be. If it be a Straw, the *Bezoar* will be long: If it be a Peble, the *Bezoar* will have the ſame Figure, and ſo with the reſt. The Author makes ſome other Obſervations, which I omit.

There are various Opinions about the Animals, which produce the Oriental and Occidental *Bezoar*. It appears, that the Oriental exported out of *Egypt*, *Perſia*, *India* and *China*, is produced by a Sort of He-goat, called *Pazan* by the *Perſians*, or by a wild She-Goat larger than uſually, as nimble as a Stag, having its Horns bent towards the Back, and therefore called *Capricerva* by *Cluſius*.

Mr. *Geoffroy* infers from the different Opinions of Authors about the Name and Figure of that Animal, that perhaps thoſe Stones are to be found in ſeveral Sorts

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Sorts of Animals, and that every Author describes the Animal which he saw. The same Reason may serve to discover the Cause of the different Colours of the *Bezoar*.

The *American Bezoar* may easily be known by its Colour, which is more pale. It is sometimes Gray, and produced upon Extraneous Bodies, as the *Eastern Bezoar*.

The Fossil *Bezoars* are a Sort of Stones formed of several Lays: They have the Figure of the Animal *Bezoar*, and generally a gray whitish Colour, their Lays are pretty thin; they have no Smell, and are used for the same Diseases, as other *Bezoars*. *America*, as has been already said, affords a great many such *Bezoars*, as well as *Italy*, and several Parts of *France*.

V. Mr. *de Fontenelle* refers the Reader to the *Memoirs* for the Discovery of a *New Insect*, *that lives upon Snails*. I shall give an Account of that Discovery made by Mr. *de Reaumur*.

All the Species of Animals, says he, which make their Residence in other Animals, may be reduced to Two Classes. Either those Insects live upon the outward Surface of the Body of some Animal; such are Lice to be seen upon Quadrupeds, Birds, and even upon several other Sorts of Insects, as Flies, Hornets, *Scarabei*, &c. Or those Insects live in the Body of some other Animal; and one may bring under this Class all the Species of Worms, which have been discovered by Dissection in the Bodies of several Sorts of Animals.

The new Insect, which Mr. *de Reaumur* has observed upon Snails, cannot belong to any of those Two Classes, as having something common to both: For sometimes it lives upon the outward Surface of one of the Parts of a Snail; and sometimes it retires into the Intestins of that Animal.

What we call the *Collar* or Ring of a Snail, is known to be that Part which surrounds its Neck: That Collar is very thick, and is almost the only Part of that Animal, that can be viewed, when it retires into its Shell. The Insects, mentioned by Mr. *de Reamur*, are to be seen

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ſeen upon the Thickneſs of the Collar, and are always moſt viſible, when the Snail is thus ſhut up in its Shell, though they may be obſerved in ſome other Circumſtances. They may be plainly ſeen, without the Help of a Microſcope: They are ſeldom at reſt, moving almoſt continually, and with great Swiftneſs: Which ſeems to be ſomewhat peculiar to them; for thoſe Sorts of Inſects have generally a ſlow Motion.

Though thoſe Animals be never ſo ſmall, they cannot ramble upon the upper Surface of the Body of a Snail, the Shell ſticking too cloſely to it. But then they may travel into other Countries, into which they are freely admitted, whenever the Snail opens its *Anus*, which is alſo placed in the Thickneſs of the Collar. A Snail ſeldom comes out of its Shell without opening its *Anus*, and frequently opens it upon other Occaſions. Thoſe ſmall Inſects ſeem to expect impatiently that favourable Moment, when they have a free Entrance into the Inteſtins of the Snail: At leaſt they quickly take hold of that Opportunity. They come to the Hole, and immediately ſink into it, and go along its Coats; ſo that after ſome Inſtants none of them are to be ſeen upon the Collar.

Their Eagerneſs in getting into the Inteſtins of the Snail, ſeems to ſhew that they are better pleaſed there, than upon the Collar. How comes it then that they appear upon it? Perhaps it is always againſt their Will; and one might think ſo from their continual Motion. But the Snail forces them to lodge upon the Collar, as often as it throws out its Excrements. Thoſe ſmall Inſects muſt then come out, and be contented to walk upon the Collar. Whilſt they ramble about, the Snail ſhuts up its *Anus*, and they muſt wait for the firſt Opportunity to get into it again.

What has been ſaid, may be obſerved upon all Sorts of Snails, though more generally upon the large Garden-Snails; but there is a Sort of Snails, in which one may diſcover thoſe Inſects in the very Middle of the Inteſtins, by breaking a Piece of the Shell. The Tranſparence of the Snail's Skin facilitates the Sight of thoſe Animalcules; and they appear diſtinctly, whether they be

be at Rest, or in Motion, as if they were viewed through a Glass.

Mr. *de Reaumur* adds, that those Insects are hardly to be seen in rainy Weather. He has often counted above Twenty upon the same Animal. They generally appear to the Eye of a very white Colour. A good Microscope is necessary to perceive their different Parts distinctly. They have a Trump, which probably they make use of to suck the Snail. That Trump lies between Two small Horns, which they pull in or thrust out, as Snails do. Their Body is divided into Six Rings. They have Four Legs on each Side: Those Legs are furnished with long Hair, *&c.*

See a farther Account of this Work in Art. XXI.

ARTICLE XVII.

A CONJECTURE *about some Difficulties to be found in the first Chapters of* Cæsar's Commentaries.

The following Conjecture about a considerable Passage in Cæsar's *Commentaries is not new. It is to be found in the Annotations* † *of* Dionysius Vossius *upon those Commentaries. The Anonymous Author of these Remarks does not seem to have read the Notes of that Commentator. His Explication appears to me well grounded in general; and because he is more particular in proving it than* Vossius, *I shall not scruple to insert it here, as I find it in the* Memoirs of Trevoux.

CÆSAR tells us in the first Book of his *Commentaries*, That the *Helvetii* designing to go into *Gaul* thro' the Country of the *Allobroges*, he opposed their Passage

† Printed in the Year 1697.

by

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by a Wall, or an Intrenchment, which he caused to be made from the Lake *Lemane* to Mount *Jura*. Those who have enquired into the Situation of that Wall, are generally of Opinion, that it reached from *Nions* to Mount *Jura* near *Gingin*; and it has been said, that some Ruins of that Wall are to be seen near *Gingin* to this Day. But, according to that Supposition, *Cæsar*'s Narrative will be unintelligible, and liable to several Difficulties, which deserve to be cleared. Here follow some of the most considerable.

1. It is not likely, that *Cæsar* should have gone so far into the Country of the *Helvetii*. He only says, that he came to *Geneva*. It appears from the Dates, that the Country adjacent to the Lake *Lemane*, and to the *Rhone*, was already full of *Helvetian* Troops going to meet upon the Banks of that River between *Geneva*, and the *Pas de la Cluse*. *Cæsar* would not have appeared before them in the open Field with an Army of Five or Six Thousand Men; much less could he have raised a Wall in the Presence of a Hundred Thousand Men. The *Helvetii*, a Warlike People, who hated the *Romans*, would doubtless have taken hold of that Opportunity to defeat them.

2. *Cæsar*, upon his Arrival, caused the Bridge of *Geneva* to be broke down: Nothing could have been more contrary to the Practice of War, supposing he had entered into the Country of the *Helvetii*; for he would have cut off his Retreat, had he been beaten, or his Intrenchment forced. When an Army has a River behind it, the Bridges are always preserved; and they are never broke, but when the Troops have a Mind to intrench themselves beyond a River.

3. The following Words will be inexplicable. *Helvetii ea spe dejecti*, says *Cæsar*, after he had refused to grant them a free Passage, *navibus junctis, ratibusque compluribus factis; alii, vadis Rhodani, qua minima altitudo fluminis erat, nonnunquam interdiu, sæpius noctu, si perrumpere possent conati, operis munitione, & militum*

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militum concursu, & telis repulsi, hoc conatu destiterunt. It appears from these Words, 1. That the Entrenchment was attacked, without being forced. 2. That in order to attack it, the *Helvetii* were obliged to cross the *Rhone*. But according to the common Opinion, the Intrenchment must have been between the *Helvetii* and the *Rhone*, about Four or Five Leagues from that River; and therefore the *Helvetii* must have forced the Wall, before they could attempt to cross the *Rhone*.

4. *Cæsar* says there were only Two Ways to go from the Country of the *Helvetii* into *Gaul*; the one through the Country of the *Allobroges*, and the other through the *Pas de la Cluse*, the only Passage of Mount *Jura*, that was practicable for an Army. If it be supposed, that the Wall reached from *Nions* to *Gingin*, both Passages must have been stopped at the same time, as any one may see by consulting the Map. But this is contrary to *Cæsar*'s Narrative; for having said, that he repulsed the *Helvetii* from his Intrenchment, he adds: *Relinquebatur una per Sequanos via.* And indeed this was the only Way they could go, after they had been disappointed.

This is sufficient to shew, that the common Explication contains many Contradictions, disfigures the first Chapters of *Cæsar*'s Commentaries, and makes him begin his Memoirs in such a Manner, as to give an ill Opinion of his Performance. If that Author, in the very Beginning of his Book, had committed so many Faults about the Description of a Country, which might easily be known, what Credit could one give to the remaining Part of his Work? *Cæsar*'s Commentaries are so much esteemed by all those who have any Taste, that it is worth one's while to remove those Difficulties. The following Conjecture will in my Opinion resolve them, and clear the whole Narration. To set it in a true Light, I shall trace the Thing back to its Original, and follow the Historian gradually.

The

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The *Helvetii* designed to go and settle in *Gaul*: To that End, there were only Two Ways: *Erant omnino*, says *Cæsar*, *duo itinera, quibus itineribus domo exire possent; unum per Sequanos, angustum & difficile inter montem Juram & flumen Rhodanum, quo* (or *qua*) *vix singuli carri ducerentur: Mons autem altissimus impendebat, ut facile perpauci prohibere possent.* These Words do plainly point out the *Pas de la Cluse*; and indeed it was the only Way in Mount *Jura*, that a numerous Army, loaded with Baggage and Provisions, could go through. 'Tis true, there are some other Passages in Mount *Jura*; but they are so obstructed with Rocks and Precipices*, that they would have been impracticable to the Army of the *Helvetii*. The Rock near *Dochsfeld* was not then cut through, since that Work is ascribed to *Julius Cæsar*. See upon this Head *Vigenere*'s Annotations on *Cæsar*'s Commentaries.

The other Way to enter into *Gaul* was the Country of the *Allobroges*. *Alterum*, says *Cæsar*, *per Provinciam nostram, multo facilius atque expeditius; propterea quod Helvetiorum inter fines & Allobrogum Rhodanus fluit, isque nonnullis locis vado transitur. Extremum oppidum Allobrogum est, proximumque Helvetiorum finibus, Geneva: Ex eo oppido pons ad Helvetios pertinet*, that is, *spectat*. This Way was more easy and commodious than the other, because the *Rhone* was fordable in many Places, and because the *Helvetii* might also have made Use of the Bridge of *Geneva*. Wherefore they resolved to steer their Course that Way, and to meet on the Banks of the *Rhone* the 28th of *March*. They went upon this Supposition, that they might prevail with the *Allobroges* to go through their Country, or force their Way through it, if the latter should attempt to oppose their Passage.

As soon as *Cæsar* was informed, that the *Helvetii* designed to enter into the Country of the *Allobroges*, which made Part of the *Provincia Narbonensis*: *Cæsar quum id nuntiatum esset, eos per Provinciam nostram*

* Ausonius *calls them* Invia Sequanorum.

ilier favere conari: He set out from *Rome* to preserve the *Roman* Province from their Insults. It does not appear that he came upon any other Design; and he seems to have relied upon the *Sequani* for the Security of the *Pas de la Cluse*, whether he only intended to defend the Country belonging to the Republick, or whether he believed that the *Sequani* would secure the Passage of their Country for their own Interest.

When *Cæsar* arrived at *Geneva*, the *Helvetii* were already come to their Meeting, or at least in full March to come to it. Their Army consisted of about a Hundred Thousand brave and warlike Men; and the *Romans* had felt the Effect of their Valour upon other Occasions. *Cæsar* had then but one Legion, perhaps hardly complete, which he found in that Country; and he expected some *Militia* of *Allobroges*. Wherefore his first Care was to break down the Bridge of *Geneva*, in order to prevent the Passage of the Enemies, and secure himself behind the *Rhone*. Thus he left the *Helvetii* Masters of all their Country to the Banks of that River.

As soon as the *Helvetii* heard that *Cæsar* was at *Geneva*, they tried to obtain a free Passage, and sent some Deputies to that General, to demand it in their Name, and to acquaint him with their Design. *Cæsar* did not think fit to grant their Request. In the mean while, that he might have a sufficient Time to get the Troops of the *Allobroges*, which he expected, and to secure himself against the *Helvetii*, he told them that he would consider of it, and that they should come to him the 12th of *April*. *Tamen ut spatium intercedere posset, dum milites, quos imperaverat, convenirent, legatis respondit*, &c.

Cæsar improved the Time which he had taken to consider of the Matter: *Interea*, says he, *ea Legione quam secum habebat, militibusque, qui ex Provincia convenerant, a lacu Lemanno, qui in (* or *quem*, or *quâ in)* *flumen Rhodanum influit, ad montem Juram, qui (*qua*)* *fines Sequanorum ab Helvetiis dividit, millia passuum decem novem, murum, in altitudinem pedum sexdecim, fossamque perducit.*

After

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After what has been said, no body can have any Doubt about the Situation of that Wall. We have seen that *Cæsar* was at *Geneva*; that he caused the Bridge of that City to be broke down; that he could no longer enter into *Helvetia*, and would not have ventured upon it; and lastly, that he set out from *Rome* for no other Reason but to prevent the *Helvetii* from going through the Country of the *Allobroges*. To that end, nothing could be more natural, than to keep behind that River. Nay, *Cæsar* had so few Troops, that he could not have kept the *Rhone* for the Space of Nineteen Miles, unless he had strongly fortified himself. Wherefore he caused a Wall, or rather an Intrenchment †, to be made, which reached from the lower End of the Lake *Lemane*, (where the Waters come out and form the *Rhone*, that is, near *Geneva*) to Mount *du Vaache*, which makes Part of Mount *Jura*, and towards that Part of that Ridge of Mountains, where is the Frontier and Passage of *Helvetia* into *Sequania*. Some Observations ought to be made upon this.

1. (*The first Observation of the Author may be omitted: He reads*, a lacu Lemanno, qui in flumen Rhodanum influit.)

2. *Ad montem Juram.* Those Words may be understood of Mount *du Vaache* on the *South* of the *Rhone* over against the *Pas de la Cluse*. That River runs between Mount *du Vaache* and Mount *Jura*, and between Rocks whereby those Two Mountains are united, so that the *Vaache* seems to be a Continuation of Mount *Jura*. *Cæsar* might therefore call them both by the same Name; and there is nothing in the Ancients, that can make us believe the contrary.

† *See* Hottoman *upon* Cæsar's *Commentaries, who endeavours to prove that it was an Intrenchment of Earth and Wood,* Maceria; *which is very probable.*

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But the Word *ad* may be alſo tranſlated, *towards the End of Mount* Jura. That Mountain was very well known: The *Rhone* is very narrow in that Place; and therefore the Intrenchment was not perhaps Twenty Paces diſtant from the Mountain on the other Side of that River. *Cæſar* could not therefore more properly denote the Place, where his Intrenchment ended, than by ſaying it was towards the Extremity of Mount *Jura*.

3. *Ad montem Juram, qui fines Sequanorum ab Helvetiis dividit.* This is an uſeleſs Repetition of what he had ſaid before, and contrary to the Nature of *Cæſar's* Stile, which is very conciſe. And therefore I had rather read, *quà fines*, &c. which might ſignify towards that Part of Mount *Jura*, where is the Paſſage and Frontier of the *Sequani* and *Helvetii*.

4. The Intrenchment reached Nineteen Miles; but it could not have ſuch an Extent in any Part of the Country ſituated on the *North* of the Lake: The greateſt Diſtance from the Lake to Mount *Jura* can hardly amount to Ten Miles. And therefore *Cluverius* pretends, that the Word *Decem* crept into the Text; but not to ſay that this is a precarious Suppoſition, he cannot find the requiſite Diſtance in the Place where he believes the Wall ſtood, that is, between *Nions* and Mount *Jura*; for that Diſtance does not exceed Four or Five Miles. But the Length of that Intrenchment does perfectly agree with my Conjecture; for ſome able Men have very carefully taken the Diſtance from *Geneva* to the *Pas de la Cluſe*, and found it to conſiſt of Four Leagues, reckoning Twenty in a Degree, which make Fifteen *Roman* Miles: And becauſe the *Rhone* has ſeveral conſiderable Windings, if we take in thoſe Windings ||, there is ſomewhat above Five Leagues, which makes

|| *Thoſe Windings have been exactly meaſured by Mr.* Facio de Duillier, *the Eldeſt, in his Map made in* 1699. *He found*

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makes exactly Nineteen Miles. This Remark alone is, I think, sufficient to prove my Hypothesis. *Cæsar's* Intrenchment began therefore at the Lake *Lemane* near *Geneva*, and going along the Windings of the *Rhone*, ended at Mount *de Vaache*.

Cæsar fortified his Intrenchment with a very large Ditch, and several Towers; besides, he had the *Rhone* before him; and therefore he found himself strong enough to repulse the *Helvetii*: *Si vim facere conarentur*, says he, *prohibiturum ostendit*. And then he adds: *Helvetii ea spe dejecti*, &c. This Passage, which is inexplicable according to the common Opinion, is easily understood by my Conjecture, and appears to me a demonstrative Proof of the Truth of it.

The *Helvetii*, says *Cæsar*, being denied a free Passage through the Country of the *Allobroges*, resolved to force it. To that End, they endeavoured for several Days to cross the *Rhone* with the Help of Boats and Fords, sometimes with open Force, and sometimes by Surprise; but they were constantly repulsed from the Intrenchment, *operis munitione & telis repulsi*, so that they gave over that Enterprize.

In this Extremity, the *Pas de la Cluse* was the only Way left for their Migration: *Relinquebatur una per Sequanos via, qua Sequanis invitis propter angustias ire non poterant*. This Passage is also very difficult, if we follow the common Opinion; but my Conjecture makes it very plain. The *Helvetii* being discouraged by the ill Success of their Attacks, found themselves obliged to go through the *Pas de la Cluse*. It was an easy Thing for the *Sequani* to oppose their Passage; and therefore the *Helvetii* betook themselves to a Negotiation. In order to it, they made their Application to *Dumnorix*, a powerful Man, who had a great Interest

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found the Windings of the Rhone, *from the Lake to that Part which is over-against the* Pas de la Cluse, *to be somewhat above Fifteen Minutes of a Degree of the Terrestrial Globe; which amounts to the Measure just now mentioned, a little above Five Leagues, or Nineteen Miles.*

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with the *Sequani*. By which means they obtained Leave of going through their Country, but upon Condition that they ſhould make no Devaſtation in their March.

Cæſar, being informed of the new Deſign of the *Helvetii*, left *Labienus* in his Intrenchment to ſecure the Country of the *Allobroges*, and went into *Italy* to get new Troops, that he might be able to prevent the Incurſion of the *Helvetii* into other Parts of the *Provincia Narbonenſis*. He did not undertake to ſecure the *Pas de la Cluſe*, either becauſe he found it impoſſible, being on the other Side of the *Rhone*, or becauſe he did not much care to defend the *Sequani*. *Cæſar* returned ſome Time after with Five Legions, and removed from the Country of the *Allobroges* into that of the *Seguſiani* ‡, where he remained only to obſerve the March of the *Helvetii*, and to prevent their coming into the Territories of the Republick.

In the mean time, the *Helvetii* went through the *Sequania*, and began to ravage the Country of the *Ædui*. The latter not being able to defend themſelves, ſent Deputies to *Cæſar*, and implored his Aſſiſtance. The Deputies endeavoured to make a moving Speech, called themſelves Friends to the *Roman* People, and ſaid, It was a ſhameful thing for *Cæſar* to ſuffer their Country to be ranſacked, and their Children to be taken away in the Preſence of a *Roman* Army. On the other hand, the *Allobroges*, who inhabited on the *Weſtern* Side of the *Rhone*, were forced to run away from their Country, and came to *Cæſar* for Relief. *Quibus rebus adductus Cæſar, non expectandum ſibi ſtatuit, dum omnibus fortunis ſociorum conſumptis, in Santones Helvetii pervenirent.* After he had ſecured the *Allobroges* on the *Eaſtern* Side of the *Rhone*, his only Deſign had been to prevent the Irruption of the *Helvetii* into the other Territories of the Republick, and he ſeemed to be reſolved to be a mere Spectator of the Diſorders which the Enemies ſhould commit elſewhere, without much caring for the *Sequani* and *Ædui*; but

‡ *Now the* Lyonnois *and* Forez.

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the Speech of the latter, the Consideration he had for the *Allobroges* of the *Western* Side of the *Rhone*, and new Reflexions, made him alter his Mind.

I shall not dwell longer upon *Cæsar*'s Narrative: What I have said is sufficient to shew, that if my Conjecture be admitted, the whole Narration will be clear and coherent. It seems to me, that no considerable Objection can be raised against this Hypothesis. I have taken Care to prevent, in several Parts of my Remarks, every thing that might be objected. Some will object the Ruins near *Gingin*; but it cannot be proved, that they are the Remains of that Wall, rather than of some other Building. What is said of those Ruins should be made out by some Ancient Inscription. Besides, those pretended Ruins are not to be seen: The Curious who looked for them, could not find any Trace of them; and perhaps they never existed, but in the Imagination of those, who did not understand this Passage. *Thus far the Author of these Remarks.*

They are attended with a Map, which I would have inserted here, if I was enabled to make any extraordinary Expence. The Readers may consult the Annotations of Dionysius Vossius, *who, as I have already said, explains the Passage of* Cæsar *in the same manner. I designed to add some Observations of my own to the Author's Remarks; but I rather chuse to take notice of the following Book.*

ARTICLE XVIII.

THREE PHYSICO-THEOLOGICAL DISCOURSES, *concerning,* I. *The Primitive* CHAOS, *and Creation of the World.* II. *The general* DELUGE, *its Causes and Effects.* III. *The Dissolution of the* WORLD, *and future Conflagration. Wherein are largely*

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discussed, the Production and Use of Mountains; the Original of Fountains, of formed Stones, and Sea fishes Bones and Shells found in the Earth; the Effects of particular Floods, and Inundations of the Sea; the Eruptions of Vulcano's; *the Nature and Causes of Earthquakes. Also an Historical Account of those Two late remarkable ones in* Jamaica *and* England. *With practical Inferences. By* JOHN RAY, *late Fellow of the* Royal Society. *The Third Edition, Illustrated with Copper-Plates, and much more enlarged than the former Editions, from the Author's own MSS.* London: *Printed for* William Innys, *at the Prince's Arms in St.* Paul's *Church-yard.* MDCCXIII.

THOUGH the bare Title of the Third Edition of this Book is sufficient to raise the Curiosity of those, who have not read it, I shall give a general Notion of it in a few Words. Mr. *Ray* treats of the *Creation*; of the *Deluge*; and of the *Dissolution of the World*; Three of the greatest Objects that can take up the Thoughts of a Philosophical Mind.

I. In the First Discourse, the Author quotes the Testimonies of the Ancient Heathen Writers concerning the *Chaos*. He undertakes to prove, that the Creation of the World out of a *Chaos*, is not repugnant to the Holy Scripture; and then he shews, how the Land and Water were separated, and Mountains raised up. He discourses of the Equality of the Sea and Land, the Use of Mountains, &c.

Afterwards the Author proceeds to the Creation of Animals. He asserts, that God did at first create either the

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the Seeds of all Animated Bodies, and dispersed them over all the Earth; or the first Set of Animals themselves, in their full State and Perfection, and gave them a Power to propagate their Kind. He examines this Question, *Whether all the Animals, which have existed hitherto, and shall exist hereafter, were at first actually created by God*; and answers two Objections against that Doctrine.

II. In the Second Discourse, Mr. *Ray* mentions several Testimonies and Traditions of the Heathens relating to the Deluge; and endeavours to explain the Causes of that Universal Inundation. He occasionally discourses of the Original of Fountains. Afterwards he treats of the Effects of the Deluge in general; of formed Stones, Sea-shells, *&c.* found under Ground at a great Distance from the Shores; and enquires whether they were brought thither by the Waters of the Deluge. In the last Place, he specifies the Alterations that have been made in the Surface of the Earth since the general Flood.

III. In the Third Discourse, Mr. *Ray* having mentioned the Testimonies of Scripture, of the Ancient Fathers, and of some Heathen Philosophers, concerning the Dissolution of the World, enters upon a large Discussion of these following Questions. 1. Whether there is any thing in Nature, that can probably cause or argue a future Dissolution? 2. Whether that Dissolution shall be effected by natural or extraordinary Means? 3. Whether it will be gradual and successive, or momentaneous and sudden? 4. Whether there will be any Signs or Forerunners of it? 5. At what Period of Time shall the World be dissolved? And particularly, Whether it will be at the End of Six Thousand Years? 6. How far that Dissolution shall extend? 7. Whether the whole World shall be consumed and destroyed, or annihilated, or only refined and purified? Lastly, the Author draws some practical Inferences from that Doctrine.

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ARTICLE XIX.

PALERMO.

FATHER *John-Maria Amati* will ſhortly publiſh the Provincial Council held at *Palermo* in the Year 1388.

The ſame Author has almoſt finiſhed the Hiſtory of the Coins of *Sicily*. He treats of the moſt Ancient *Sicilian* Coins; of the *Carthaginian*, *Roman*, *Byzantin*, and *Saracen* Coins, which have been current in *Sicily*; of thoſe that have been ſtamped there under the *Norman* Kings, and under the Princes of the Houſes of *Suabia*, *Anjou*, *Arragon*, and *Auſtria*, and under *Philip* V. That Hiſtory will exhibit many Medals unknown to *Paruta*, and to *Leonardo Agoſtino* and *Francis de Seine*, who have enlarged the Work of *Paruta*.

NAPLES.

THE Hiſtory of this Kingdom, written in *Latin* by Father *Parthenio Giannetaſſi*, a Jeſuit, is come out; but the Fourth Volume, which begins with the Year 1583, and reaches to this preſent Time, is not yet publiſhed. The Author has prefixed to the Second Volume a Critical Preface upon all the *Neapolitan* or Foreign Hiſtorians, who have treated the ſame Subject.

PARIS.

THE Fifth Volume of the Annals of the Order of St. *Benedict*, compoſed by the late Father *Mabillon*, has been lately publiſhed.

Annales

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Annales Ordinis Sancti Benedicti Occidentalium Monachorum Patriarcha, in quibus non modo res Monasticæ, sed & Ecclesiasticæ Historiæ non minima pars continetur. Autore Domno Joanne Mabillon, Presbytero & Monacho ejusdem Ordinis, è Congregatione Sancti Mauri. Tomus quintus, complectens res gestas ab anno Christi M.LXVII. *ad annum* M.CXVI. *inclusivè; cum Appendice & Indicibus necessariis. Paris,* 1713. *In Folio, pagg.* 830.

THE following Book is also lately come out.

Harangues sur toutes sortes de Sujets, avec l'art de les composer. Par feu M. de Vaumoriere. Dédiées à feu Monseigneur le Chancelier Boucherat. Troisiéme Edition, augmentée depuis la mort de l'Auteur, d'une Dissertation sur les Oraisons funebres, par M. l'Abbé du Jarry, & d'un grand nombre de nouvelles Harangues. Paris. 1713. *In 4to. pagg.* 808.

PARIS.

FATHER *de Montfaucon* has published at last what remains of *Origen's Hexapla.*

Hexaplorum Origenis quæ supersunt, multis partibus auctiora, quam à Flaminio Nobilio, & Joanne Drusio edita fuerint. Ex Manuscriptis & ex editis Libris eruit & Notis illustravit D. Bernardus de Montfaucon, Monachus Benedictinus, è Congregatione S. Mauri. Accedunt Opuscula quædam Origenis anecdota, & ad talem Lexicon Hebraicum ex Veterum interpretationibus concinnatum, itemque Lexicon Græcum, & alia, quæ præmissus initio laterculus indicabit. Paris. 1713. Two Volumes in *Folio, pagg.* 708, and 636.

LONDON.

DR. *Whitby* has published a Third Edition of his *Ethicks* enlarged.

Ethices

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Ethices Compendium, in uſum Academicæ Juventutis. Authore Daniele Whitby, S. T. P. auctius & emendatius tertiò editum. Londini, Impenſis Gul. Innys, ad Inſignia Principis, in Area Boreali D. Pauli. 1713. *In* 8vo. *pagg.* 299.

ARTICLE XX.

DISSERTATIONES PHILOLOGICÆ de Die Mundi & rerum omnium Natali, complectentes Hiſtoriam Creationis juxta ſeriem & ordinem, a Moyſe deſcriptam Cap. I. & II. Geneſ. Accedit Defenſio Diſſertationis *de Origine Juris Naturalis*, oppoſita *Simonis Henrici Muſæi*, D. & in Acad. Kilon. Jur. Nat. & Gent. Prof. Vindiciis Juris Nat. Paradiſei contra prædictam Diſſertationem editis. Trajecti ad Rhenum, ex Officina Gulielmi vande Water, Acad. Typogr. MDCCXIII.

That is,

TWO PHILOLOGICAL DISSERTATIONS *concerning the Original of the World, containing the Hiſtory of the Creation, as it is deſcribed by* Moſes *in the Two Firſt Chapters of* Geneſis, *&c.* Utrecht, MDCCXIII. *In* 4to. *pagg.* 640, *and* 204. *Sold by* Paul Vaillant *in the* Strand.

MR.

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MR. *vander Meulen*, the Author of these Two Dissertations, is a Learned and Eminent Gentleman of *Utrecht*. He examines a vast Number of Questions relating to his Subject; and the Readers will find in this Book several Learned Enquiries. If I don't give a large Account of his Performance, 'tis because a Work of this Nature can hardly contain many new Observations, though it be otherwise very valuable. I shall therefore confine my self to some few Particulars.

It is well known, that many Divines have alledged the Words *bara Elohim* in the Beginning of *Genesis*, as a good Argument to prove the Trinity. Mr. *vander Meulen* declares, that he will not meddle with that Controversy, for fear of offending some Men, whom he calls *proud petty Doctors of Divinity*. He has already been attacked by them; but he informs us, that all their Anger proved very insignificant. *Dissentientium rationes adferre nobis non est animus*, says he, *nec hanc controversiam decidendam in me suscipio, ne forte meam falcem in alienam messem immisisse videar, & hac ratione quibusdam S. S. Theologiæ Doctorculis superciliosis stomachum movere, quorum olim vanam & sine viribus iram in me provocasse memini.* I have read in a Book of *Sixtinus Amama*, that *Peter Lombard* was the first, who undertook to prove that there are Three Persons in God from the Words *bara Elohim*.

Mr. *vander Meulen* tells us, That when God designed to create *Eve*, he did not think fit that *Adam* should be the Spectator of such an Admirable Work, lest he should be terrified with the Sight of his Wound, and conceive a Disgust for his Wife upon that Account. To prevent this Inconveniency, says the Author, God caused a deep Sleep to fall upon him, and deprived him for that Moment of all Sense of Pain; and then when he awaked, God presented to him *Eve*, as a most lovely Bride; and *Adam* said, that she was *Bone of his Bones, and Flesh of his Flesh*, because God was pleased to let him know it during his Sleep.

Some *Rabbies* will have it, that our first Parent was both a Man and a Woman. *Rabbi Samuel*, Son of *Nachman*,

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Nachman, does not ſcruple to affirm, that the Firſt Man and the Firſt Woman were created together, in ſuch a manner that *Eve* cleaved to *Adam*'s Shoulders, as if ſhe had been glued to him with Pitch. Some Chriſtians, ſays Mr. *vander Meulen*, have been ſo extravagant, as to maintain that ridiculous Opinion, againſt the Authority of the Holy Scripture, which ſays that *Adam* was *alone* in the Garden of *Eden*, and that therefore he wanted *an Help-meet for him*.

Mr. *vander Meulen*, not contented with theſe Obſervations, undertakes to examine theſe Three Queſtions? 1. Whether the Rib, out of which *Eve* was created, belonged to the Right, or the Left Side of *Adam*? 2. Whether, after the Loſs of that Rib, *Adam* was maimed, or an inperfect Man? 3. Why *Eve* was formed of a Rib, and not of the Duſt of the Ground?

In Anſwer to the firſt Queſtion, Mr. *vander Meulen* obſerves, that ſome are of Opinion that the Rib was taken from the Left Side of *Adam*, where his Heart lay, to denote that a Man and a Wife ſhould be but *one Heart*, and to teach *Adam*, that he was bound to expreſs upon all Occaſions an extraordinary Love and Tenderneſs for his Wife. Be it as it will, ſays Mr. *vander Meulen*, our Anatomiſts find ſtill Twelve Ribs on each Side of a Man.

In Anſwer to the Second Objection, importing that *Adam* was maimed, after he had loſt one of his Ribs, ſome ſay that God gave him another Rib inſtead of that. Others maintain, that *Adam* had an uſeleſs Rib, as he was a private Man; but as he was the Head of all Mankind, that Rib was neceſſary to him for the Production of *Eve*, ſince ſhe could not be produced by the natural Way of Propagation.

But why (which is the Third Queſtion) was *Eve* formed of a Rib, and not of the Duſt of the Ground, as well as *Adam*? Mr. *vander Meulen* anſwers, that this Sort of Creation was neceſſary to unite the firſt Husband and the firſt Wife with the ſtricteſt Bonds of Love. Had *Eve* been created of the *Duſt of the Ground*, ſhe would have been a Stranger to *Adam*. Had ſhe been created out of his *Foot*, he might have deſpiſed her,

and

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and trampled upon her, as being very much his Inferior. Had she been produced out of his *Head*, she would perhaps have taken too much upon her self, and pretended to domineer, notwithstanding the Dignity of her Husband, and the Weakness of her Sex. It was therefore more proper that she should be taken from the Middle of *Adam's* Body, by which Means he could not but have a due Esteem for her, and look upon her as a Companion. This is the Doctrine of the *Angelical Doctor: Conveniens fuit, says he, mulierem formari de costa viri. Primo quidem, ad significandum, quod inter virum ac mulierem debet esse socialis conjunctio. Neque mulier debet dominari in virum; & ideo non est formata de capite: neque debet a viro despici, tanquam serviliter subjecta; & ideo non est formata de pedibus.* Hence it is that these Words are to be found in the *Master of the Sentences*: *Ego* † *accipio te in meam, non dominam, nec ancillam, sed conjugem; I take thee, not to be my Mistress, or my Servant, but to be my Wife.*

Mr. *vander Meulen* rejects with Indignation the Opinion of those *Jews*, mentioned by *Moses Barcepha*, who affirm, that *Adam* stood upon a rising Ground in the Terrestrial Paradise, when he bestowed a Name upon every Animal; that his Face was then as bright as that of *Moses* upon Mount *Sinai*; and that every Animal went before him, hanging down its Head in a most respectful Manner, without daring to look upon him.

It appears from this Work, that the Learned Author is a very Pious Man: His Explications are Orthodox; and therefore those Divines, who have already attacked him, will have no Pretence to pick up a new Quarrel with him.

† Dist. 4. cap. 28.

ARTICLE XXI.

A FURTHER ACCOUNT *of the* HISTORY *and* MEMOIRS *of the* Royal Academy of Sciences for the Year 1710.

BEFORE I proceed to give a further Account of this Work, I must observe, that when I mentioned in the First Extract † the *Reflexions* of Mr. *Cassini*, Junior, *upon the Observations of the Flux and Reflux of the Sea, made at* Dunkirk, *and* Havre de Grace, I forgot to put the Readers in Mind, that I have inserted a pretty large Account of those *Reflexions* in the Second Volume of these *Memoirs*, Art. LIX.

Chymistry.

I. Mr. *Bolduc*, who has undertaken to examine several Purging Medicines, has imparted to the Academy his Observations upon *Rhubarb*. He has dissolved it in Water and Spirit of Wine; and the Tincture extracted by Water, proved much stronger than the other: Which shews, that the Purging Quality of *Rhubarb* lies rather in its Salt, than in its Sulphur. The Tincture, just now mentioned, and a solid Extract of it, are very good Purges; but the very Substance of the *Rhubarb* purges better still.

II. Father *Tachard*, a Jesuit, Missionary in the *East-Indies*, sent from *Pondichery* to Mr. *de la Hire* in 1709. two short Pieces containing several Particulars relating to the Natural History of the *Indies*. The most considerable treats of the Nature of *Lacca*.

† *See above*, Art. XVI.

Such

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Such is the Name of ſeveral Sorts of dry Paſtes made Uſe of by Painters; but what is more properly called *Lacca*, is a Gum or Roſin, Red, Hard, Clear, Tranſparent, and Brittle, which comes from *Malabar*, *Bengala*, and *Pegu*.

It appears from the Papers of Father *Tachard*, juſt now mentioned, that ſmall Red Ants ſtick to different Trees, and leave upon their Boughs a Red Moiſture, the Surface whereof grows hard immediately, and then the whole Subſtance in Five or Six Days. One might think it is not a Production of Ants, but a Juice which they draw out of the Tree by making ſmall Inciſions in it; and indeed when a Bough is pricked near the *Lacca*, a Gum comes out; but that Gum is of a different Nature from *Lacca*. Ants feed upon Flowers; and becauſe the Flowers that grow upon Mountains are finer than thoſe that grow along the Shores of the Sea, the Ants which live upon Mountains, make the fineſt and reddeſt *Lacca*. Thoſe Ants are like Bees, whoſe *Lacca* is their Honey. They work only Eight Months in a Year, and are idle the remaining Part of the Time, by reaſon of continual Rains.

To prepare the *Lacca*, they take it off from the Boughs to which it ſticks; they bruiſe it in a Mortar, and throw it into boiling Water; and when the Water is well tinctured, they put in other Water, till it ceaſes to be dyed. Afterwards they lay that Tincture in the Sun, to make Part of the Water evaporate: and then they put the thick Tincture into a thin Cloth, and bring it near the Fire, and ſtrain it through the Cloth. That which comes out firſt, conſiſts of tranſparent Drops, and is the fineſt *Lacca*. The next, which is ſtrained harder, or ſcraped from the Cloth with a Knife, is browner and cheaper. It appears from Mr. *Lemery*'s Chymical Obſervations upon *Lacca*, that it is neither a Gum nor a Roſin, but a mixed Body partaking of both.

III. Notwithſtanding the great Difference obſervable between Vegetables and Minerals, Mr. *Homberg* is perſuaded, that the ſame Sulphur is an Ingredient of both. His Experiments with a Burning-Glaſs, mentioned in the Hiſtory of the Academy for the Year 1709,

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prove, that Metals deprived of their Sulphur, and consequently uncapable of being melted, do easily resume a Vegetable Sulphur, and together with it their Fusibility, and their Metallick Form. Mr. *Homberg* adds, that a Metallick Sulphur may be conveyed into a Vegetable Matter; as a Vegetable Sulphur is conveyed into a Metallick Body, and turns it again into Metal.

The Smoak that comes out of Metals melted in a Burning-Glass is their Sulphur; but because it vanishes into the Air, one can make nothing of it. Iron and Pewter are the only Metals which being melted together send up such a thick Smoak, that it may be gathered, since it turns into a Kind of Cotton. Mr. *Homberg* dissolves it without any Heat in distilled Vinegar, deprived of its Oil, as much as is possible. That Vinegar grows reddish, fat, and thicker than it was; and if it be distilled in that Condition, yields after a great deal of Phlegm a true Oil, which takes Fire as easily as the Spirit of Wine, and swims upon the Water, as the essential Oils of Plants.

But because one might think, that this Vinegar contains still a little Oil, Mr. *Homberg*, in order to remove that Scruple, made the same Operation with the Spirit of Vitriol, which is thought to have no Oil, and the Success proved the same.

'Tis observable, that Vinegar cannot dissolve the Matter, just now mentioned, with Fire. It is not the great Force of an Agent, says Mr. *de Fontenelle*, that produces a certain Effect; but its being proportioned to the Subject on which it works.

Mr. *Homberg* having observed, that *Zink*, a Mineral whose Nature is little known, sent up in a Burning-Glass the same Smoak as a Mixture of Iron and Pewter, made the same Experiments upon it, as upon that Mixture, and the Effects proved exactly the same. From whence he infers with great probability, that *Zink* is but a Natural Mixture of Iron and Pewter; which he confirms by some other Observations.

IV. The next Article contains an Account of Count *Marsigli*'s Chymical Operations upon Sea-plants, especially Red Coral. I have said in the first Extract of this

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this Work, that I could not enlarge upon this Head. Mr. *Lemery* has also made several Experiments upon Coral; but it had been taken out of the Sea long ago, and stripped of its Bark.

V. This Article concerns a new *Phosphorus*. So they call every thing that casts a Light by some Artificial Preparation. All the *Phosphorus's*, that are known hitherto, have some Imperfection, which seems to lessen their Glory. That which is made with Urine, wants some Extraneous Heat to shine and to be kindled. The *Sendivogdius* requires a great deal of that Heat. The *Bologna*-Stone, and the *Phosphorus* of *Balduinus*, have their Effect only in the Day. Distilled Oils of Cloves, Cinnamon, &c. are only kindled without Fire, when they are mixed with some Spirits of Nitre well cleared of their Phlegm. The *Phosphorus*, invented by Mr. *Homberg* in 1692, does not become luminous, unless it be rubbed hard, or struck with a hard Body. But the same Mr. *Homberg* has found out a *Phosphorus* free from all those Imperfections. It neither wants a Mixture of new Matter, nor any Heat, nor any Motion: It needs only be exposed to the Air; and then it is inflamed in one or two Minutes, and sets any combustible Body on Fire, and its Effect is the same Night and Day.

It is a Powder either Black, or Brown, or Red, or Green, or Yellow, according as it has been wrought, and according to the Degree of Fire which it has had. It is taken from fecal Matter, a strange Original of such a subtil and Celestial Light. Mr. *Homberg* believes he may also take it from Urine; nay, he is of Opinion that Urine managed according to the Method which he has found, will yield a greater Quantity of *Phosphorus*, than it does according to the usual Method.

He has made Three different Sorts of that Powder. All of them set combustible Matters on Fire; but the First without being kindled, the Second by being kindled like a Coal, and the Third by being kindled like a Wax-Candle.

Mr. *Homberg* designs to publish the Preparation of his *Phosphorus*, and a Series of many Curious Operations upon the Matter of which it is formed.

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VI. The next Piece, for which Mr. *de Fontenelle* refers the Reader to the *Memoirs* of the Academy, is a Diſcourſe of Mr. *Homberg* upon *Artificial Vegetations*. A large Account of that Diſcourſe may be ſeen in the Iſt Volume of my *Memoirs*, Numb. LIV.

Botanicks.

I. The *Pareira brava*, (a *Portugueſe* Name, which ſignifies *wild Vine*,) is a Root that comes from *Brazil*. It was unknown to *Piſo*, whoſe Natural Hiſtory of that Country came out in 1648. Mr. *Amelot*, Counſellor of State, is the firſt who brought it into *France*, at his Return from his Embaſſy into *Portugal*, in the Year 1688.

Mr. *Geoffroy* has ſeen Two Sorts of *Pareira brava*. The Firſt, which is moſt in Uſe, is brown outwardly, and of a yellow browniſh Colour in the Inſide. The Second is white outwardly, and in the Inſide of a yellow *Citrin* Colour. They have both a hard Subſtance, and yet porous and ſpungious. They have a bitter Taſte mixed with a Sort of Sweetneſs, like Licoriſh. They are ſometimes of the Bigneſs of one's Thumb.

The *Portugueſe* aſcribe extraordinary Virtues to that Root; and Mr. *Geoffroy*'s Experiments are ſufficient to ſhew, that it ought to be reckoned among the moſt uſeful Plants. He aſſures us, that it ſeldom fails to cure a Nephretick Cholick. He does not believe, that it bruiſes the Stone in the Kidneys, or in the Bladder; but it diſſolves the ſlimy Matter, which glues together in the Kidneys the Sand and the Gravel, of which Stones are formed: And indeed, after the taking of ſome *Pareira brava*, 'tis an uſual thing to void a great deal of Sand.

Mr. *Geoffroy* has applied that Remedy with good Succeſs to ſick Perſons afflicted with Ulcers in the Kidneys and the Bladder, which occaſioned a Suppreſſion of Urine. The Uſe of the *Pareira brava* did quickly remove that Suppreſſion, and clean the Ulcers by Degrees; and at laſt, by adding to that Remedy the Balm of *Copaua*, ſome ſick Perſons have been perfectly cured.

Since the *Pareira brava* eaſily diſſolves ſlimy Matters, Mr. *Geoffroy* infers from thence, that it would be good for

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for the *Humoral Aſthma*, which is occaſioned by thick and clammy Phlegms oppreſſing the Cavities of the Lungs; and for the Jaundice, which proceeds from a very thick Bile. His Conjecture did frequently prove true, eſpecially upon Two remarkable Occaſions.

An old Man of Seventy Two Years, very weak, and almoſt choaked with Phlegm, having taken Two Glaſſes of Infuſion of *Pareira brava*, threw up ſo great a Quantity of ſlimy Matter and Phlegm, that he ſeemed to vomit, and was perfectly cured of his Fit.

A Woman tormented with a violent Cholick, and a great Pain under the Liver, had the Jaundice at the ſame time. After ſhe had been blooded in the Arm and the Foot, Mr. *Geoffroy* made her take Three Glaſſes of Infuſion of *Pareira brava*, half an Hour one after another. Soon after the Third Glaſs the Pain ceaſed; ſhe voided a yellow Matter by the Stools, and a great deal of Urine. She continued to take a Doſe of *Pareira brava* every Four Hours: Her yellow Colour vaniſhed away entirely; and in Twenty Four Hours ſhe did perfectly recover. From that Time ſhe felt a Fit of Cholick now and then; and the Uſe of the ſame Remedy did conſtantly cure her.

The Doſe of that Root conſiſts of Two Drams cut into ſmall Pieces, which muſt be boiled in Three Half-*Septiers* of Water, till the Liquor be reduced to a *Chopine*. That Decoction ought to be ſtrained, and divided into Three Glaſſes, which muſt be drunk as hot as Tea, with a little Sugar. This Root may be alſo given in Subſtance pulverized, in a Doſe of Twelve or Eighteen Grains.

Such extraordinary Virtues, ſays Mr. *de Fontenelle*, that are certainly known to be in the *Pareira brava*, may induce us to believe, as the *Portugueſe* do, that it cures the Dyſentery, the Spitting of Blood, the Squincy, the Bitings of Venemous Beaſts, and malignant Fevers.

II. This Article concerns thoſe Trees, which died in the great Froſt of the Year 1709. That Froſt proved ſo violent, that it killed a prodigious Number of Trees all over *France*; but it was obſerved, that this Mortality did not reach all Sorts of Trees indifferently.

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The hardeſt, and thoſe that keep their Leaves in the Winter, ſuch as Laurels, Cypreſs-trees, and green Oaks, and among the others that are more tender, ſuch as Olive-trees, Cheſtnut-trees, and Walnut-trees, thoſe that were older and ſtronger, died in greater Quantity.

The Cauſe of this ſeeming Oddneſs was enquired into in the Academy. Mr. *Caſſini, Junior*, alledged a very plain Reaſon with reſpect to old Trees. He ſaid, he had obſerved that the great Froſt had taken off the Bark from the Wood: And indeed it is more natural, that the Bark ſhould ſtick cloſer to the Wood in young Trees, which have more Juice, and a more Oily one. Now becauſe, according to the common Opinion of Philoſophers, Trees receive their Nouriſhment chiefly through the Bark; it ſtands to Reaſon that thoſe, whoſe Bark did more eaſily loſe its Communication with the Wood, ſhould alſo die more eaſily.

Dr. *Chomel* gave another Reaſon, which is a general one. There was a very hard Froſt, afterwards a Thaw, and then a Second Froſt as hard as the firſt. Wherefore the Moiſtneſs of the Thaw, of which the Trees were full, froze up, that is, ſtretched it ſelf with great Violence and Quickneſs, and made upon the Fibres, and all the Organical Parts of Trees, an Impreſſion ſo much the greater, as it met with more Reſiſtence. But 'tis certain it found a greater Reſiſtence in the hardeſt Trees. It tore therefore and deſtroyed thoſe Organical Parts, Fibres, Veſicles, *&c.* and rendred them unfit for Vegetation.

Many Trees, which ſeemed to have eſcaped that cruel Winter, becauſe they ſhot again Boughs and Leaves at the Riſe of the Sap in the Spring, got no Benefit by the Sap of the Autumn, and wholly died. When they were cut, they appeared blacker and more blaſted in the Middle, than in the ſofter Part and the Bark. The Middle, which is harder, was more damaged than the ſofter Part, and already dead, whilſt the ſofter Part preſerved ſtill a ſmall Remainder of Life.

III. In the next Article, Mr. *de Fontenelle* gives an Account of a Sort of Corn, called *Ergot*. The Academy received in the Year 1710. ſome Relations about a Gangrene

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a Gangrene, which was grown pretty common in some Countries of *France*, especially in the *Orleanois* and the *Blesois*. Mr. *Noel*, a Surgeon of *Orleans*, writ to Mr. *Mery*, That within the Space of a Year, above Fifty, Men, or Children, came to his Hospital, being afflicted with a dry, black, and livid Gangrene, which constantly began with the Toes, spread it self more or less, and sometimes reached to the upper Part of the Thigh: He added, That he had seen but one sick Person affected in the Hand. In some the Gangrene went off, without any Remedy; in others, it was cured with the Help of Scarifications and Topicks: Four or Five Persons died after the Amputation of the gangrened Part, because the Illness reached to the Trunk of the Body. What is most surprising, is, that Women (excepting some young Girls) were not affected with that Disease.

The Academy was informed, that a Peasant near *Blois* had been tormented with it in a more cruel Manner. He lost first all the Toes of one Foot, and then the Toes of the other, afterwards the remaining Part of his Feet, and at last the Flesh of both Legs and Thighs. When this Relation was drawn up, the Cavities of the Bones of the Hips began to be filled with a good new Flesh.

It is highly probable, that this strange Disease, which seldom affects any body but poor People, and in a Time of Dearth, proceeds from bad Food, especially from a certain black Corn, called *Ergot*, because it comes near the Figure of an *Ergot* (Spur) of a Cock. Dr. *Fagon*, First Physician to the King, explains the Production of that Corn in the following Manner.

There are Fogs, which spoil Wheat; and most of the Ears of Rye preserve themselves against those Fogs with the Help of their Beards. When they are affected and penetrated with that malignant Moisture, it rottens the Skin wherein the Grain is enclosed, and alters the very Substance of the Grain. By which means the Sap, being no longer confined within the usual Bounds, gets into it more copiously, and gathering irregularly, forms a Kind of a Monster, which proves hurtful, because it consists of a Mixture of that superfluous Sap with a malignant Moistness.

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The *Ergot* is only to be found in Rye. Whether the ſame Cauſes that produce the Barrenneſs of a Year, produce alſo the *Ergot* in greater Quantity; or whether it be that in a bad Year poor People do not ſeparate it from good Corn, which is very ſcarce among them, it is only at that Time, and among poor People, that the Gangrene above-mentioned is to be found. Mr. *Noel* ſays in his Letter, that becauſe the Rye of *Sologne* in 1709, contained almoſt a Fourth Part of *Ergot*, as ſoon as the Peaſants had eaten of that bad Bread, they were almoſt drunk; and then the Gangrene did frequently come in: He adds, that in *Beauſſe*, where there was very little *Ergot*, thoſe Accidents were not known.

The Academy, being intent upon the publick Good in every thing wherein they may be concerned, writ to Count *de Pontchartrain* what they knew of the ill Effects of the *Ergot*, that he might give ſuch Orders about it, as he ſhould think moſt proper. The King approved the Motion of the Academy, and ordered that Miniſter to write to the Intendant of *Orleans*, that he ſhould inform the Peaſants in his Diſtrict of the great Danger ariſing from the Uſe of *Ergot*, and oblige them to pick out their Corn very carefully before it ſhould be grinded.

At the ſame Time Mr. *de la Hire*, *Junior*, writ to a Friend of his, well skilled in Natural Philoſophy, who was in the Country, and deſired him to enquire of the Farmers what they took to be the Cauſe of the Production of *Ergot*. He alſo deſired him to feed ſome Hens with that Corn, and to obſerve what would happen to them, and to ſow ſome in order to know whether it would grow. He had a ſatisfactory Anſwer to theſe Three Heads.

That pernicious Corn grows more plentifully in a moiſt and cold Soil, and in a rainy Year. A certain Sort of Rye, which is ſowed in *March*, is more infeſted with it, than that which is ſowed in Autumn.

Hens will eat no *Ergot*, as ſoon as they know it; and tho' it be mixed never ſo dexterouſly with their Meat, they had rather be Three Days without eating. And yet it does them no Harm, when they eat it unawares; and they lay their Eggs as uſually.

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The *Ergot* does not grow; which is very natural, says Mr. *de Fontenelle*, and at the same time a very happy Thing.

IV. I shall give no Account of the next Article: It concerns the External Motions of Plants. Mr. *Parent* has undertaken to shew, why Plants do always shoot their Stalks vertically; why they turn towards the greatest Air; why Flowers open or shut in certain Circumstances, *&c.*

V. The next Article contains the Observations of Count *Marsigli* upon Sea-plants. I have given an Account of it in the First Extract, and mentioned all at once the several Parts of the *History of the Sea* written by that Author.

VI. Four Botanical Observations make the Subject of this Article. It appears from the first, that Corn will bear no Ears in *France*, unless it be a whole Winter in the Ground.

I must refer the Lovers of Mathematicks to the Book it self for the Mathematical Pieces, which concern Magical Squares; the Construction of Equations; an Integral given by the Marquis *de l' Hopital*, or the Pressions of Curbs in general; Central Forces inverted; the Motion of the Moon; Refractions; Spots in the Sun; Eclipses of the Sun and Moon; the Refractions of a kind of Tale; the Resistence of Solids, *&c.*

Mr. *de Fontenelle* informs us, that Mr. *Olaine* an *Irish* Gentleman, has invented an Engine, to mould a very great Number of Candles all at once, and very easily. The Tallow is so well prepared, that they burn very well without running: Besides, they have no ill Smell, and are almost as dry as Wax.

Mr. *de Fontenelle* has inserted at the End of the *History* of the Academy, the Characters of Two Members deceased, *viz.* Mr. *de Chazelles*, whose Place has been filled up by Mr. *Ozanam*; and Dr. *Guglielmini*, who has been succeeded by the Earl of *Pembroke*. I

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have given the Character of Dr. *Guglielmini* in the Vth Volume of these *Memoirs*.

There is at the End of the *Memoirs* of the Academy, a Discourse written by Mr. *Lapeyronie*, which was sent to that Academy by the *Royal Society of Sciences* established at *Montpellier*, to keep up the intimate Union which ought to be between them, as making but one Body, according to the Statutes granted by the King, in *February* 1706. That Discourse contains some Observations upon small Hen-Eggs without Yolk, commonly called Cock's-Eggs. It is commonly believed, that Cocks lay Eggs; and that if those Eggs are kept in Dung, winged Serpents, called Basilisks, come out of them. This popular Error is only grounded upon an Ancient Tradition, the Falsity whereof has been fully demonstrated by Mr. *Lapeyronie*. He was surprised to find in the Middle of those Eggs, something not unlike a small twisted Serpent; but he explains that *Phænomenon*, and shews how it comes to pass, that those Eggs have no Yolk.

This Discourse of Mr. *Lapeyronie* brings into my Mind a Passage of *Lambecius* †, whereby it appears, that the popular Error just now mentioned, has occasioned the setting up of a publick Monument. That Author tells us, that there is at *Vienna*, near a Place called *der heiligen-creutzer-Hoff*, a Figure of a Basilisk, partly of Stone, and partly of Iron, above the Door of a House, with an Inscription under that Animal, importing, that "in the Year 1212, under the "Reign of *Frederick* II. a Basilisk was born of a Cock, "and that the Well, in which that Animal was found, "was filled up with Earth, doubtless because it had "killed many People with its Venom; and that Care "was taken to renew that Monument in the Year "1577". What I have * said of a Picture of Four *Lycanthropes*, exposed to the publick View in a Church, may be applied to this Monument.

† Commentar. de Bibliotheca Vindobonensi, Lib. VII. Addit. VI.

* *See the Fifth Volume*, Art. I.

ART.

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ARTICLE XXII.

HEXAPLORUM ORIGENIS quæ ſuperſunt, multis partibus auctiora, quam a Flaminio Nobilio & Joanne Druſio edita fuerint. Ex Manuſcriptis & ex Libris editis eruit & Notis illuſtravit D. BERNARDUS DE MONTFAUCON, Monachus Benedictinus e Congregatione S. Mauri. Accedunt Opuſcula quædam Origenis anecdota, & ad calcem Lexicon Hebraicum ex Veterum interpretationibus concinnatum, itemque Lexicon Græcum & alia, quæ præmiſſus initio Laterculus indicabit. Pariſiis, apud Ludovicum Guerin, ſub ſigno S. Thomæ Aquinatis; Viduam Joannis Boudot, ſub ſigno Solis aurei; & Carolum Robuſtel, ſub ſigno Arboris Palmæ Via Jacobæa. MDCCXIII.

That is,

THE REMAINS *of* ORIGEN's HEXAPLA, *much larger than thoſe that have been publiſhed by* Flaminius Nobilius *and* John Druſius. *Collected out of Manuſcripts and Printed Books, and illuſtrated with Notes, by* DOM BERNARD DE MONTFAUCON, *a* Benedictin *Monk of the Congregation of St.* Maur.

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St. Maur. *To which are added ſome Pieces of* Origen *never before publiſhed; and at the End, Two* Lexicons, *the one* Hebrew, *and the other* Greek, *&c.* Paris. M DCC XIII. *Two Volumes in* Folio. *Vol.* I. *pagg.* 708. *Vol.* II. *pagg.* 636. *Sold by* Paul Vaillant *in the* Strand.

ALL the Learned, both Ancient and Modern, acknowledge that among the beſt Works of *Origen*, his *Hexapla* are the moſt conſiderable. That Illuſtrious Father undertook to publiſh in Six Columns the *Hebrew* Text of the old Teſtament in *Hebrew* Characters, the ſame Text in *Greek* Letters, and then the *Greek* Tranſlations of *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*; which is the Reaſon why that Work was called *Hexapla*. The Uſefulneſs of ſuch an Undertaking, in order to underſtand the Holy Scripture, is ſo obvious, that it were needleſs to enlarge upon it. Hence it is that the Fathers, and the moſt Ancient Eccleſiaſtical Writers, eſpecially thoſe who publiſhed Commentaries upon the Sacred Books, expreſs all along the higheſt Eſteem for the *Hexapla* of *Origen*. Such are among the *Greeks*, *Euſebius*, *Diodorus*, St. *Chryſoſtom*, *Theodoret*, *Procopius*, and others; and St. *Jerom* among the *Latins*.

A Work of ſo great Importance, performed with ſo much Labour and Expence, ſhould have been preſerved with the utmoſt Care; and yet it has been loſt above Eight Hundred Years, inſomuch that we have not any one Part of it, though never ſo ſmall, ſuch as it came from *Origen*'s Hands; nor can it be hoped, that ſo great a Loſs ſhould ever be made up. After the Reſtoration of Letters in *Europe*, ſome Learned Men undertook to collect the ſcattered Remains of the *Hexapla*. The Firſt who went about it, was *Flaminius Nobilius* in his *Greek* Bible printed at *Rome* in 1587. He inſerted in his Notes as many Fragments of *Aquila*, *Symmachus*, *Theodotion*, and other Tranſlators, as *Morinus* could get

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get out of the *Roman* Manuſcripts, and the Works of the Ancients. *Druſius* made a larger Collection of the Fragments of the Ancient *Greek* Tranſlations of the Old Teſtament; and it came out after his Death with his Learned Notes.

Above Twenty Three Years ago, Father *de Montfaucon* reſolved to publiſh a Collection of the ſame Nature. He quickly perceived, that *Druſius*'s Performance was very imperfect, and he found out ſuch a vaſt Number of Fragments in *France* and *Italy*, eſpecially at *Rome*, that the Collection of *Druſius* does not amount to the Fifteenth Part of what he has collected.

The Learned *Benedictin* has only printed the firſt Chapter of *Geneſis* in Six Columns, as it was in *Origen*'s *Hexapla*; but in all the following Chapters, he has been contented to inſert the Fragments of *Aquila*, and other Ancient Interpreters, in ſuch a manner that they may be immediately compared with the *Hebrew* Original, the Verſion of the *Septuagint*, and the Vulgar *Latin*.

For Brevity ſake, when two or three, or more Interpreters tranſlate in the ſame Manner, Father *de Montfaucon* does not repeat their Verſion, as *Origen* did; but only ſets down their Names with their Initial Letters.

There are only Two Columns in this Work. The Firſt contains the Words of the Original, and the Fragments of the Ancient *Greek* Tranſlations. In the Second Column, the Readers will find a *Latin* Tranſlation of the *Hebrew*, and *Greek* Verſions, attended with the Vulgar *Latin* in a different Character.

Dom *Bernard de Montfaucon* has added ſeveral Notes at the End of each Chapter, wherein he ſhews from whence the Fragments of the Ancient Tranſlations have been taken; and then endeavours upon ſeveral Occaſions to aſſert the true Reading. He has alſo inſerted in his Notes many ſelect Paſſages out of the Fathers, and other Ancient Writers, eſpecially of thoſe, whoſe Works are loſt, excepting ſome Fragments to be found in the Manuſcript *Catena*. Beſides, he has extracted

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tracted out of *Drusius*'s Notes those that appeared to him most useful.

He has thought fit to observe all along the Order of *Origen*'s *Hexapla*, by inserting the *Hebrew* Text in the first Place, and then *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*; and when he has found any Fragments of the Three other Editions, *viz.* the Fifth, the Sixth, and the Seventh, he has inserted them next to the others.

As for what concerns the *Latin* Translation of the *Hebrew* Text, he generally follows that of *Santes Pagninus*, or *Arias Montanus*, excepting some Places, the Version whereof is too barbarous; for, says Father *de Montfaucon*, how can any one bear that the *Hebrew* Word רגז, whenever it signifies *Anger*, should be rendered *rafus*, and *Rafus Dei* instead of *Ira Dei*? He has also very carefully inserted the *Asterisks* and *Obeli* to be found in Manuscripts. When any Fragments have been translated out of *Latin* into *Greek*, or when they are dubious, the Readers will find them inclosed between Two Crotchets.

Father *de Montfaucon* is very much indebted for this Edition of the *Hexapla* to the Bishop of *Metz*, the Abbot *de Louvois*, the late Mr. *Clement*, Mr. *Boivin*, and the Abbot *de Seignelay*, who have freely communicated to him the Manuscripts which he wanted out of the King's Library, and others. He has also made Use of a very Ancient and Beautiful Manuscript of the Prophets belonging to the Jesuits of *Paris*; but he was not allowed to keep it above Four Days. Father *Lequien* has likewise imparted to him the Papers of Father *Combefis*, which have afforded him several valuable Readings in *Genesis* and *Exodus*. Lastly, when he was in *Italy*, the *Vatican* Library, and that of the Monks of St. *Basil* at *Rome*, furnished him with many Materials for his Edition of the *Hexapla*. He seems to complain, that the Keeper of the *Vatican* Library did not allow him to consult the Manuscripts as freely, as he could have wished. *Lucas Holstenius* made the same Complaint, as I have observed in the Sixth Volume.

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This is the Substance of Father *de Montfaucon's Preface*. I proceed to his *Preliminary Discourse* upon *Origen's Hexapla*. That Discourse is divided into XI Chapters.

I. In the First, the Author treats *of the Names* Tetrapla *and* Hexapla, *and of the Form of those Works*.

1. *Origen*, *Eusebius*, St. *Epiphanius*, and St. *Jerome* use the Words *Tetrapla* and *Hexapla* in the Plural Number; but the latter *Greeks* use more frequently, *Tetraplum* and *Hexaplum* in the Singular. The *Tetrapla* are also called by many *Greek* Authors τετρασσίλιδον, that is, *quadruplex columna*; the *Hexapla* ἑξασσίλιδον, that is, *sextuplex columna*; and the *octapla* ὀκτασσίλιδον. Those Copies, which contained only the Version of the *Septuagint*, were called *Hapla* by the Transcribers. The Author proves these Observations by several Passages. He adds, that the Word *Enneapla* is not to be found in the Ancients.

2. It appears from St. *Jerom's* Preface to the *Chronicles*, that *Origen* published the *Tetrapla* and *Hexapla*, to enable the Readers to judge of the true Sense of the Scripture by comparing together several Translations, and following those that were the same in the greatest Number of Translators. But because such a Method is not always safe, the Work of *Origen* was of great Use upon another Account; for those who had some Skill in the Original Language, might by that Means observe which of all the Translators came nearer the *Hebrew* Text. *Origen*, in his Commentary upon St. *Matthew*, alledges another Reason for undertaking such a Work. He designed to mend the common or vulgar Translation of the *Septuagint*, which had been corrupted through the Boldness and Ignorance of Transcribers. To that end, he supplied the Omissions of that Version out of other Editions, and prefixed an *Asterisk* to every Addition. In the next place, he distinguished with *Obeli* what was in that Translation, and did not appear in the *Hebrew* Original. And to

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confirm the Truth of his Emendations, he publiſhed the *Hebrew* Text, and the other *Greek* Tranſlations in ſeveral Columns, that every body might ſee he had done nothing without Authority.

3. Father *de Montfaucon* undertakes to prove againſt *Valeſius*, that the *Tetrapla* came out before the *Hexapla*; and maintains, that *Origen* did not mend the Tranſlation of the *Septuagint* in the *Tetrapla*, but in the *Hexapla*. The Reaſons which he alledges for it, are too long to be inſerted here.

4. Our Author enquires into the Time when *Origen* publiſhed the *Hexapla*; and having examined what M. *Huet* and *Tillemont* ſay upon that Head, ingenuouſly owns that the Ancients do not afford us a ſufficient Light to form any ſolid Conjecture about it.

5. As for what concerns the Diſpoſition of the *Tetrapla* and *Hexapla*, there can be no doubt about it. The *Tetrapla* contained in Four Columns the Editions of *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*, in the ſame Order as they are here named. *Origen* inſerted in the firſt Column the Verſion of *Aquila*, becauſe he tranſlated the *Hebrew* Original almoſt Word for Word; in the Second Column, the Tranſlation of *Symmachus*, becauſe it was ſtill more literal than thoſe of the *Septuagint* and *Theodotion*; Laſtly, he inſerted the *Septuagint* before *Theodotion*, becauſe the latter ſeems to follow them cloſely.

As for the *Hexapla*, 'tis alſo certain that the Firſt Column exhibited the *Hebrew* Text in *Hebrew* Characters; and the Second, the ſame Text in *Greek* Letters; and that the Four Tranſlations juſt now mentioned, filled up Four other Columns in the ſame Order, as in the *Tetrapla*.

Origen added Two other Editions, *viz.* the Fifth and the Sixth to ſome Books of the Holy-Scripture in his *Hexapla*; and becauſe thoſe Books appeared in Eight Columns, that Part of the *Hexapla* was called *Octapla*. The ſame Father added alſo a Seventh Edition in

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some Books of that great Work; and therefore they might have been called *Enneapla*; but none of the Ancients, as has been said above, did ever use that Word, speaking of *Origen*'s *Hexapla*. Father *de Montfaucon* has inserted in this Section a Specimen of the *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*.

6. None of the Ancient or Modern Writers did ever say in what Books of the *Hexapla Origen* had inserted the Fifth, Sixth, and Seventh Translations. St. *Jerom* has only these Words: *Nonnulli vero Libri, & maxime hi, qui apud Hebræos versu compositi sunt, tres aliæ Editiones additas habent*. Father *de Montfaucon* shews by several Examples, that those *Three Translations* were to be found in the *Psalms* and the *Minor* Prophets; and the *Fifth* and the *Sixth*, in the Song of *Solomon*, and the *Pentateuch*. He has not been able to find any Fragments of those Three Versions in *Job* and the *Proverbs*. The Author does not doubt that those Three Interpreters translated all the Books of the Old Testament. If it be asked, why *Origen* did not insert their Translations in every Book of the *Hexapla*? Father *de Montfaucon* answers that Question by asking another Question: Why did *Origen*, says he, insert only the Versions of *Symmachus* and the *Septuagint* in the *Lamentations* of *Jeremiah*, though they were also translated by *Aquila* and *Theodotion*?

7. The Margins of *Origen*'s *Hexapla* were full of his own Notes, the greatest Part whereof consisted of *Greek* Explications of proper *Hebrew* Names. That Ancient Father had also prefixed several Annotations to each Translation contained in the *Hexapla*. The Loss of those Annotations or Prologues is very considerable; for they contained an Historical Account of those Translations, and shewed in what Place each of them had been found.

8. The Readings of the *Samaritan* and *Syriack* Editions do frequently appear in the Margins of the most Ancient Books, which exhibit the Fragments of the

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Hexapla; *viz.* the Readings of the *Syriack*, in the greatest Part of the Old Testament; and those of the *Samaritan*, only in the *Pentateuch*. Besides, those Readings are to be met with in the Fathers of the Fourth, Fifth, and following Ages. Father *de Montfaucon* will not affirm, that *Origen* himself inserted those Readings in the Margin of his *Hexapla*.

9. It is a Question, Whether *Origen*, or those other Ancient Authors, who in their Commentaries upon the Scripture quote the Readings of the *Samaritan* and *Syriack* Editions, expressed them in *Greek*, out of the *Samaritan* and *Syriack* Translations, or out of a *Greek* Version of those Translations. Father *de Montfaucon* is inclined to believe, that those Ancient Writers made Use of a *Greek* Translation of the *Samaritan* and *Syriack* Editions; however he will not be positive about it.

II. The Second Chapter runs upon the *Hebrew Text*, and contains Four Sections. 1. The Author shews, that the *Hebrew* Text inserted in the *Hexapla* was the same with ours, and not the Ancient *Samaritan*. 2. He gives a Specimen of the Ancient *Hebrew* Characters. 3. He shews how the Resemblance of some *Hebrew* Letters has occasioned a prodigious Number of various Interpretations. 4. He says something of the Ancient Way of reading *Hebrew*, which was very different from ours; and refers the Reader upon this Head to his Discourse prefixed to the *Hebrew Lexicon* at the End of this Work.

III. In the Third Chapter, the Author treats of *the History of the Septuagint, that goes under the Name of* Aristeas.

1. He gives a compendious Account of *Aristeas*'s History.

2—4. Afterwards he mentions what *Aristobulus*, *Philo*, *Josephus*, *Justin Martyr*, and St. *Epiphanius* have said concerning the History of the *Septuagint*, and shews

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shews how they differ from *Aristeas*, and among themselves. All those Things are too well known to dwell upon them.

6. Father *de Montfaucon* reduces the whole Controversy about the History of the *Septuagint* to these Three Questions. 1. Whether the Relation that goes under the Name of *Aristeas*, and which says that the *Septuagint* translated the Sacred Books, being all met together, without any mention of the Inspiration of the Holy Spirit, be the true and Genuine Relation? Or whether it be that, which affirms that the *Septuagint* translated those Books in Seventy Cells; or Two and Two, in Thirty Six small Lodges; and that they did it under the Direction of the Holy Spirit? 2. The Second Question is this, Whether the *Septuagint*, or those who first translated the Scripture into *Greek*, translated only the *Pentateuch*, or all the Books of the Old Testament? 3. The Third Question is, Whether *Aristeas's* History, such as it came out at first, or as it has been quoted by *Justin Martyr* and St. *Epiphanius*, is a Genuine or Supposititious Book.

7. In Answer to the First Question, our Author rejects, as all Learned Men do after St. *Jerom*, what has been said by some Fathers of the Seventy Cells, or Thirty Six Lodges, in which the *Septuagint* made their Versions; of their perfect Agreement in their several Translations; and of their being inspired by the Holy Spirit in the Performance of that Work. These are mere Fictions, which have been added to the History of *Aristeas*; and they confirm what the Learned Mr. *Dodwell* says, that several Fathers were too credulous in Matters of Fact. Dom *Bernard de Montfaucon* appears very sensible of it.

8. As to the Second Question, the Author follows the Opinion of the Learned, in St. *Jerom's* and our own Time, who believe that the *Septuagint*, or those who first translated the Holy Scripture out of *Hebrew* into *Greek*, translated only the Five Books of *Moses*. These Translators, says Father *de Montfaucon*, have been much more successful than those, who interpreted

the other Books of Scripture, and their Style is quite different.

9. Our Author, in Answer to the Third Question, Whether the History of *Aristeas* be genuine or spurious? sets down with great Perspicuity the Arguments alledged on both Sides, without giving his Opinion; but he seems to believe that it is a spurious Book. This Article might afford me a great deal of Matter; but why should I enlarge upon Things, that are known to all the Learned?

IV. In the next Chapter, Dom *Bernard de Montfaucon* discourses of *the Translation of the* Septuagint, *as it was in the* Hexapla.

1. That Translation was already corrupted in *Origen*'s Time, as it appears from the very Words of that Father, who says the Copies were spoiled in many Places, either through the Carelessness of some Transcribers, or the Boldness of others; or because they were wrongly mended, and also because those who undertook to mend them, did not scruple to add or leave out many Things. To this St. *Jerom* adds, That those who first translated the Prophets, omitted designedly several Things that were in the *Hebrew* Original, not thinking it proper that they should be read by the *Greeks*, and other profane Nations. In order to mend that Translation, *Origen* corrected the Faults that were in it out of other Versions; He added what had been left out, and cut off what was superfluous; but in such a manner as to leave the first Readings, only marking with *Asterisks* what was to be added or changed, and with *Obeli* what was to be omitted. The following Passage deserves to be inserted here in the Author's own Words: I dare say it will be very acceptable to the Readers.

"Nec abs re erit hic omnes Scripturæ libros percur-
"rere, ut quid in singulis ab Origene præstitum fuerit
"uno intuitu possit studiosus Lector carptim observare.
"In Genesi, ut ex iis quæ supersunt fragmentis existi-
"mare licet, non tot mutationes factæ sunt, quot in
"aliis

" aliis bene multis Scripturæ libris, neque tantam Aste-
" riscorum turbam adhibuit Origenes, quantum in se-
" quentibus. In Exodo longe plura addidit & muta-
" vit: nam præterquam quod cap. 28. sex integros ver-
" sus, in LXX. non accurate positos, cum Asteriscis ad-
" jecit; insuper à capite 36. ad finem usque libri om-
" nia, quæ in Translatione τῶν Ο. sus deque versa erant,
" additis Obelis & Asteriscis suo ordini restituit, ut
" fusius in nota ad caput 36. ex antiquo Basilienſi Co-
" dice desumpta, narratur. Libri Levitici, Numero-
" rum, ac Deuteronomii, pari pene erant atque Gene-
" sis conditione. In libros Josuæ & Judicum, innume-
" ræ pene ab Origine mutationes advectæ sunt: ibi
" passim Asteriſci pro omissis, & Obeli pro adjectis ob-
" servabantur. In Libris Regum instaurandis Origenis
" nostri desudavit industria: in his enim multa loca
" emendatione opus habebant; maxime autem Libro
" 3. ubi historiæ non paucæ suis sedibus ejectæ pere-
" grinis in locis versabantur. In Libris Paralipome-
" nôn quid ab Origine præstitum fuerit, non ita facile
" est indicare, quoniam in hac Scripturæ parte pauciſſi-
" ma Hexaplorum supersunt fragmenta. In Libro Job
" octingenti circiter versiculi variis in locis desiderabun-
" tur, quos ex aliorum Interpretum translationibus,
" maxime vero ex Theodotionis Editione, cum Aste-
" riscis adjecit Origenes. Tanti vero defectûs causa, si
" augurari liceat, hinc petenda est, quod tam obscuri
" Libri vertendi difficultate deterriti Interpretes, mul-
" ta prætermiserint. In Psalmis vero, qui omnium
" manibus terebantur, longe pauciora, quam in Libro
" Job addita & detracta sunt: non rari tamen ibi erant
" Obeli & Asteriſci. In Proverbiis non tanta fuisse vi-
" detur Asteriscorum & Obelorum turba, nisi circa fi-
" nem, ubi quædam præpostere posita occurrebant. In
" Ecclesiaste plurima cum Asteriscis adjecta fuere, quo-
" rum pars non minima in Editionibus τῶν Ο. hodier-
" nis remansit, ut infra dicturi sumus. In Canticis, ut
" quidem arbitramur, non multa erant Obelis & Aste-
" riscis notata. In Hesaïa quid Origenes addiderit cum
" Asteriscis, quid demendum significaverit cum nota
" Obeli, quisque videre potest in Editione Procopii

" in Heſaïam, à Joanne Curterio adornata: ubi etiam, " ſi bene multa hujuſcemodi comparerant, pauca tamen " exiſtimabuntur, ſi comparentur cum iis, quæ in Jere- " mia & Ezechiele occurrebant: In Jeremia quippe " multa à LXX. Interpretibus omiſſa, cum Aſteriſcis " ex Theodotione addita fuere: plurimaque inſuper à " capite 25. uſque ad finem, tranſpoſita & confuſa, " nativo ordini reſtituta ſunt: in Ezechiele innumera " à Senioribus illis prætermiſſa cum Aſteriſcis addita fu- " ere. Si quis vero formam trium Prophetarum, He- " ſaïæ, Jeremiæ & Ezechielis ſecundum Editionem τὴν " O. Hexaplarem conſpicere voluerit, adeat veteſtiſſi- " mum Codicem Prophetarum, ubi illa τὴν O. Editio " Hexaplaris repræſentatur. In Editione τὴν O. Danie- " lis Prophetæ, quædam addidiſſe cum Aſteriſcis, quæ- " dam Obelo notaſſe Origenem, ait Hieronymus. Sed " quia, ut arbitrantur Eruditi, in Editione illa lacunæ " frequentiores aderant, pro ea ſubſtituit Theodotio- " nem, qui ſolus, ut teſtificatur Hieronymus, in Eccle- " ſiis poſtea legebatur. In duodecim Prophetis mino- " ribus pauca annotavit Origenes.

2. The Author proves from a Paſſage of St. *Jerom* (Ep. ad *Suniam & Fretelam* Col. 627.) that *Origen* mended the Tranſlation of the *Septuagint*, and inſerted it in his *Hexapla* with *Aſteriſks* and *Obeli*. He alſo quotes two other Paſſages for the ſame Purpoſe againſt ſome Modern Writers, who pretend that *Origen* did not inſert thoſe Marks in the *Hexapla*, but in another Edition of the *Septuagint*, publiſhed by it ſelf. Here follows the Paſſage of St. *Jerom*: Many Readers will be well pleaſed to find it here. " In quo illud " breviter admoneo, ut ſciatis aliam eſſe Editionem, " quam Origenes & Cæſarienſis Euſebius, omneſque " Græciæ tractatores κοινὴν, id eſt, communem, atque " Vulgatam, & à pleriſque nunc λουκιανὴν dicitur; ali- " am LXX. Interpretum, quæ & in ἑξαπλοῖς codicibus " reperitur, & à nobis in Latinum ſermonem fideliter " verſa eſt, & Jeroſolymæ atque in Orientis Eccleſiis de- " cantatur..... κοινὴ autem iſta, hoc eſt, communis " Editio, ipſa eſt quæ & LXX. Sed hoc intereſt inter " utram-

"utramque, quod κοινὴ pro locis & temporibus, & pro "voluntate Scriptorum, vetus corrupta Editio eſt. Ea "autem quæ habetur in ἑξαπλοῖς, & quam nos verti- "mus, ipſa eſt quæ in Eruditorum Libris incorrupta & "immaculata LXX. Interpretum tranſlatio reſerva- "tur. Quidquid ergo ab hac diſcrepat, nulli dubium "eſt, quin ita & ab Hebræorum auctoritate diſcordet.

3. Father *de Montfaucon* proceeds to ſhew the Uſe of *Aſteriſks* and *Obeli* in the *Hexapla*. *Origen* made uſe of an *Aſteriſk*, like this ※, and prefixed it to every Addition in the *Septuagint*; and then inſerted two large Points thus : at the End of every Addition. The ſame Father prefixed an *Obelus* of this Form — to every Thing that was to be left out, and inſerted alſo two Points : at the End of it. By which means the Common or Vulgar Edition of the *Septuagint* appeared both corrected and untouched, excepting thoſe Paſſages that were tranſpoſed; for *Origen* reſtored them to their proper Places, according to the *Hebrew* Copy. What was inſerted next to an *Aſteriſk*, was moſt times taken from *Theodotion*; pretty often from *Aquila*; ſometimes, but ſeldom, from *Symmachus*; and now and then from two of thoſe Tranſlators, or from them all. Father *de Montfaucon* ſays, it is no eaſy Thing to know, whether *Origen* himſelf inſerted the Name of each Tranſlator with the *Aſteriſks* in the Text of his Edition; or whether this was done in the following Ages by thoſe who collected the Readings of the *Hexapla*, and inſerted them in their Bibles.

What was added to the Text of the *Septuagint* with *Aſteriſks*, ſays the Author, was ſometimes of uſe to make the Senſe clearer and more perfect; but it was generally uſeleſs, and even did more harm than good; for *Origen* took great care to inſert all the Hebraiſms, which the *Septuagint* had laid aſide, as being inconſiſtent with the Genius and Turn of the *Greek* Language. The Readers will find this Remark confirmed by a vaſt Number of Paſſages in this Work.

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The *Septuagint* did also leave out many Words that might have been translated, but were of no use to express the Sense of the *Hebrew* Text. *Origen*, who thought that those Words had been overlook'd by the *Septuagint*, was also very careful to insert them in his Edition.

That Father did also frequently make use of *Obeli*, to point out those Things which were not in the *Hebrew*, and had crept into the Version of the *Septuagint*. But those *Obeli* were often prefix'd to Things, which the *Septuagint* had inserted to make their Translation clearer and more elegant; and though they were not in the *Hebrew* Original, they made it more intelligible.

Lastly, The Author observes, that when the Words of the *Septuagint* did not seem to express exactly the Sense of the *Hebrew* Text, *Origen* prefix'd an *Obelus*, or rather a *Lemniscus* to those Words, and inserted next to them an *Asterisk*, attended with the Words of another Translator, as we shall see by and by.

4. *Origen* used two other Marks, called *Lemnisci* and *Hypolemnisci*, which make the Subject of this Section. The First was a small Line with a Point over it, and another under it ÷ The Second was also a small Line, having only one Point under it –· Father *de Montfaucon* observes, that it is very difficult to know exactly what use *Origen* made of those Marks. Having examined and confuted what St. *Epiphanius*, *John Curterius*, and *Masius* say upon this Head, he proposes his own Opinion as a mere Conjecture. He is inclined to believe, as I have just now said, that when the Words of the *Septuagint* did not seem to express exactly the Sense of the *Hebrew*, *Origen* prefixed to them a *Lemniscus*, and inserted next to them an *Asterisk*, attended with the Words of another Interpreter. Here follows an Instance of it in the XXIX Psalm, Vers. 1. ÷ Ἐνέγκατε τῷ κυρίῳ υἱοὶ θεοῦ ※ ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν: The *Lemniscus* shewed that the first Reading was of the *Septuagint*; and the *Asterisk*, that the second Reading with two Points at the End of it, was of *Theodotion*.

tion. Thoſe two Readings have remained in our Editions of the *Septuagint*, and in the *Latin* Tranſlation. This Work will afford many Inſtances of the like Nature.

As for the *Hypolemniſcus* ——, Father *de Montfaucon* conjectures, that it denoted only an accurate Reading of the *Septuagint* without any Addition to it. The great Reſemblance of the *Obeli* with the *Lemniſci* and *Hypolemneſci*, not only as to their Form, but alſo as to their Uſe, is the Reaſon why the latter have been confounded with the former. The Author obſerves that, abating a Paſſage in *Heſychius*, he has not found any mention made of the *Lemniſci*, ever ſince St. *Epiphanius*'s and St. *Jerome*'s time, either in Manuſcript Bibles, or in the *Catenæ* and Commentaries.

5—7. It appears from a Paſſage of St. *Jerom*, that in his Time a great many Copies of the *Septuagint* were full of *Aſteriſks* and *Obeli*; and thoſe Marks are now to be found ſcattered up and down in moſt of the *Greek* Manuſcript Copies, and even in ſome *Latin*, eſpecially in the Book of *Job*, and in the *Pſalms*. Many Things have crept into our Printed Editions of the *Septuagint* from that of the *Hexapla*. The *Alexandrian* Copy, ſays Father *de Montfaucon*, does generally follow the *Hexapla*, particularly in the Book of *Judges*. As for the Edition of *Complutum*, it frequently exhibits the Readings of other Interpreters, eſpecially of *Symmachus*. The Copy of the *Vatican* does alſo contain many Readings taken from the *Hexapla*. The Author takes notice of Two among others, *viz. Job* IX. 3, and *Pſalm* XVIII. 35. In thoſe two Places the Reading of *Theodotion* is to be found with that of the *Septuagint*. Theſe Obſervations plainly ſhew, that 'tis in vain to pretend to have a pure Edition of the *Septuagint*, and ſuch as it was before *Origen*.

In that Father's Time, and ſome Ages after him, all the Books of the Bible were written in Capital Letters, and many of thoſe Letters being pretty like one another, were eaſily confounded; which occaſioned a great many Corruptions. The following Letters were more frequently

frequently taken one for another, *viz.* A, Δ, Λ. α, δ, λ. and Θ, Θ, C. ς, θ, ϵ. and sometimes M, and N. The Author gives several Instances of such Corruptions. Thus in the *Septuagint* we read Four times ὦμων for ὠνων, *humeros* for *asinis*, viz. *Jos.* IX. 4. and X. 1. 6.

The Resemblance of Words or Sound did also occasion many Alterations. Thus *Job* XXXIX. 22. we find Συναντῆσαι βασιλεῖ, *occurrens Regi*, instead of Συναντῆσαι βέλει, *occurrere telo*.

Many other Causes have contributed to corrupt the Translation of the *Septuagint*. Nor could it be otherwise, considering that it was so frequently transcribed, and in so many different Countries. Nay, the Author observes, that the Ancient Writers and Scholiasts do often quote Passages out of the *Septuagint*, that are not extant now in their Version, because several Additions with *Asterisks* were inserted in some Copies, and not in others.

8. Lastly Father *de Montfaucon* treats of the Ancient Distinction of *Chapters* and *Verses*, and shews that they were formerly much shorter, than they are now.

See a further Account of this Work in Art. XXV.

ARTICLE XXIII.

LETTRES édifiantes & curieuses, écrites des Missions Etrangeres, par quelques Missionnaires de la Compagnie de Jesus. Dixiéme Recueil. A Paris, chez Jean Barbou, rue Saint Jacques, vis-à-vis le College de Louis le Grand. MDCCXIII.

That

That is,

Curious *and Edifying Letters, written from the Foreign Miſſions by ſome Miſſionaries of the Society of* Jeſus. *The Tenth Collection.* Paris. MDCCXIII. *In* 12o. *pagg.* 439.

Our Booksellers do not receive theſe Curious and Edifying Letters; and therefore I muſt preſent the Readers with an Extract taken from the Journal des Sçavans. *An Account of the* Ninth Collection *may be ſeen in the Third Volume,* Art. LXVIII.

THE Firſt Letter of this Collection was written by Father *de la Lane.* He gives an Account of the Miſſion of *Carnate.* That Miſſion has a vaſt Extent: It comprehends the Kingdoms of *Carnate, Viſapour, Bijanagaran, Ikkeri,* and *Golconde,* beſides a great Number of ſmall Territories belonging to particular Princes, moſt of whom are tributary to the Great *Mogul.* All the Officers of that Monarch uſe with great Rigor all the Nations of the *Peninſula* of *India*; but notwithſtanding ſuch an ill Treatment, thoſe Nations are very much addicted to their Superſtitions, and hate the *Europeans.* Their Hatred proceeds from the Correſpondence, which the *Europeans* have been obliged to keep from the Beginning with the Tribe of the *Parias,* the vileſt of all the *Indian* Tribes. Were it not for that unhappy Averſion, which they have for us, ſays Father *de la Lane,* and which through a Helliſh Device, extends to our Holy Law, it may be ſaid that the *Indians* are otherwiſe well diſpoſed towards Chriſtianity. They are very ſober, and never guilty of any Exceſs in Eating and Drinking. They are not, or at leaſt do not appear to be fond of Women. They pay an extraordinary Reſpect to their Teachers; they proſtrate themſelves before them, and look upon them

as

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as their Fathers. There is hardly any Nation more charitable to the Poor: It is an inviolable Law among Relations to assist one another. They are also very zealous for their *Pagodes*. They are very moderate, and extremely offended with Passion and Anger. It is certain, says the Missionary, that many would embrace the Christian Religion, were they not afraid of being turned out of their Tribe. This is an Obstacle, which seems to be almost insurmountable; and none but God can remove it by one of those extraordinary Means, that are unknown to us. A Man, turned out of his Tribe, is quite undone: His Relations can no longer keep Company with him; nay, they are not allowed to give him some Fire: If he has any Children, he can find no body that will marry them. He must starve, or get into the Tribe of the *Parias*, which is the Height of Infamy among the *Indians*.

Though the *Indians* are Idolaters, they have had a distinct Knowledge of the true God, as it appears from the Beginning of a Book called *Panjangan*. The Words run thus, as they have been translated by Father *de la Lane*. "I worship that Being, who is neither liable "to Change, nor to Uneasiness; that Being, whose "Nature is indivisible: that Being, whose Simplicity is "not susceptible of any Composition of Qualities; "that Being, who is the Original and Cause of all "Beings, and surpasses them all in Excellency; that "Being who is the Support of the whole World, and "the Source of the triple Power". But those fine Expressions, says the same Father, are afterwards mixed with many Extravagancies. In the next place, he gives us a Notion of the Religion of that People. The *Bramins*, who are their Ministers, raise all the Persecutions which the Missionaries suffer. The Author draws up the Character of those *Bramins*; and it is attended with a Curious Account of their Learning.

The Second Letter was written by Father *Faure*. That Father, who was at first designed for *China*, made some Stay at *Manilla*. He commends the Christians of the *Philippine* Islands, and their Pastors. He also bestows a just Encomium upon the extraordinary

Courage

Courage of the Abbot *Sidoti*, who in the Year 1709, ventured to get into *Japan*, to preach the Gospel there. From *Manilla*, Father *Faure* sailed to the Coast of *Coromandel*, whither his Superiors sent him to preach Jesus Christ to the Inhabitants of the Isles of *Nicobar*. The Isle of *Nicobar* from which many others that surround it, are so called, is but Thirty Leagues distant from *Achen*. Its Soil abounds with several Sorts of Fruit; but it produces no Corn, nor Rice, nor any other Sort of Grain: The Inhabitants live upon Fruit, Fish, and insipid Roots called *Ignames*. The *Nicobarians* worship the Moon, and are very much afraid of Devils, of whom they have an imperfect Notion. They are not divided into Tribes. They are but imperfectly known. The *Mahometans* themselves, dispersed all over *India*, could not penetrate into the Isles of *Nicobar*. No publick Monument, consecrated to a Religious Worship, is to be seen in those Islands. There are only some Caves hollowed in the Rocks, for which those Islanders have a great Veneration: They dare not go into them, for Fear of being beaten by the Devil.

The *Lys Brillac*, a *French* Ship, commanded by Captain *du Depaine*, carried Father *Faure* and Father *Bonnet* to one of those Islands, where they landed with a small Trunk containing their *Chapel*, and with a Sack of Rice. "As soon as they came to the Island, "says Father *du Halde*, Author of this Collection, they "fell upon their Knees, said their Prayers, and kissed "the Ground with great Respect, to take Possession of "it in the Name of Jesus Christ. Afterwards having "concealed their *Chapel* and their Sack of Rice, they "went into the Woods to look for the Islanders. We "shall not know their Fate, but by the first Ships "that shall go that Way. We have only these Particulars from Captain *du Demaine*, who further says, "that before he put the Missionaries ashore, he perceived one of those *Barbarians*, with Arrows in "his Hands, who looked boldly upon them for a considerable time, and then retired into the thick Part "of the Wood".

See the remaining part of this Extract in Art. XXVI.

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ARTICLE XXIV.

LONDON.

MR. *Ray's* ENGLISH HERBAL, so long desired, with Figures Engraven on *Folio* Copper Plates, is now ready to be Delivered, *viz.* the First and Second Part, containing the Figures of Six Hundred *English* Plants, for a *Guinea*, to such Persons who have or shall *Subscribe* one Table, or more; to others, one *Guinea* and a half. Any Person paying for Five Books, shall have a Sixth *Gratis*, with a Table inscribed to them by their Humble Servant, *James Petiver*, in *Aldersgate-street*, *London*.

Proposals and an *Abstract* of this *Curious Herbal*, may be seen in the VIth Volume.

ARTICLE XXV.

A FURTHER ACCOUNT *of* Dom BERNARD DE MONTFAUCON'S *Preliminary Discourse upon* ORIGEN'S HEXAPLA.

V. IN * this Chapter Father *de Montfaucon* treats of the *Translations of* Aquila.

1. St. *Epiphanius* gives us an Account of *Aquila's* Life; but it is interspersed with many fabulous Circumstances rejected by the Learned. That Father makes a bad Figure in this Preliminary Discourse of Dom *Ber-*

* *See the First Extract in* Art. XXII.

nard de Montfaucon. However, one may believe him, when he says that *Aquila* translated the Holy Scripture in the Reign of the Emperor *Hadrian*; which he seems to have read in the Prologues of *Origen's Hexapla*. This Epoch may be confirmed by a Passage of *Justin Martyr* in his Dialogue with *Tryphon*, quoted by our Author.

2. *Aquila* made Two Translations of the Scripture. The First was not so literal as the Second. Though he expressed every *Hebrew* Word in *Greek*, yet he took Care to represent the Sense in proper Phrases, and did not scruple to leave out several Particles, when they occasioned a Confusion in the Thread of the Discourse. The Second Translation of *Aquila* was so literal, as to be perfectly barbarous; for he translated every Word and Particle of the Original. To give an Instance of it, I shall set down the first Words of *Genesis* according to that Version. Ἐν κεφαλαίῳ ἐκτισεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. St. *Jerom* does severely censure this Translation of *Aquila*.

3. Father *de Montfaucon* does not doubt, that *Origen* inserted this Second Version of *Aquila* in the Third Column of his *Hexapla*; and that he took from it the Readings which he added with *Asterisks* to the Translation of the *Septuagint*.

4, 5. It was the common Opinion of the Fathers, and other Ancient Ecclesiastical Writers, that *Aquila* being a great Enemy to the Christian Religion, perverted the Passages of the Old Testament, which foretold the Coming of Christ, and put another Sense upon them. Dom *Bernard de Montfaucon* gives us to understand, that those Fathers were mistaken. He examines Four Passages of the Old Testament, which St. *Irenæus*, *Eusebius*, *Philastrius*, and *Anastasius Sinaita* pretend to have been corrupted by *Aquila*; and it plainly appears from the Author's Observations, that those Writers had no Reason to charge *Aquila* with Unfaithfulness. Dom *Bernard de Montfaucon* discovers now and then some Weaknesses of the Ancient Fathers; but he does it in a very civil Manner. 'Tis observable, that St. *Jerom* does sometimes represent *Aquila*, as a Falsifier

fier of the Scripture; and sometimes clears him from that Imputation.

6. The Author having observed, that *Onkelos*, or *Aquilas*, or *Aquila*, seem to be the same Name, adds, that some will have *Onkelos* the Author of the *Thargum* upon the *Pentateuch*, to be the same with *Aquila* the *Greek* Interpreter; and that others maintain they were Two different Persons. Father *de Montfaucon* does not undertake to determine that Question, and is contented to observe, that the *Chaldaick* Paraphrase of *Onkelos* has no Affinity with the *Greek* Translation of *Aquila*; which he shews by comparing several Passages together.

VI. The Author proceeds to give an Account of *Symmachus's Translation.*

1—3. St. *Epiphanius* says, that *Symmachus* translated the Scripture before *Theodotion*. Father *de Montfaucon* shews that it is a Mistake, which has been mended in the *Chronicon Alexandrinum*. It appears from that Chronicle, that *Theodotion* published his Version under the Reign of *Commodus*; and that the Translation of *Symmachus* came out in the Time of the Emperor *Severus*. According to St. *Epiphanius*, *Symmachus* was originally a *Samaritan*, who turned *Jew*; but our Author follows the Opinion of *Eusebius* and St. *Jerom*, who affirm that he was an *Ebionite*.

4. St. *Jerom* mentions in his Commentaries upon the Scripture, Two Editions of *Symmachus*; but Father *de Montfaucon* considering that we have not many Readings of the Second Edition, conjectures, that *Symmachus* did not make Two different Translations, and that he only mended the First Edition in several Places.

5—7. The Translation of *Symmachus*, says the Author, is the cleareſt and most elegant of all. He does generally express himself properly and perspicuously. He does not translate every Word literally, as *Aquila* did, nor closely follow the *Septuagint*, as *Theodotion*; but he represents the Sense so clearly, even in the most

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most difficult Passages, that it may easily be understood. He leaves out the *Hebraisms*; and takes particular Care to insert nothing in his Version, that may offend a *Greek* Reader, who has no Skill in *Hebrew*. Which he does in such a manner, as to follow only the *Hebrew* Copy, without taking any thing from the *Septuagint*, when it does not agree with the Original. Hence it is, that he expressed the Years of the Patriarchs from *Adam* to *Abraham*, not as they are in the *Septuagint*, but according to the *Hebrew* Text, as it appears from a Passage of *Eusebius Emisenus* quoted by our Author in his Notes upon *Genesis* V. 5. The Ancients, especially *Eusebius* and St. *Jerom*, did very much admire the Translation of *Symmachus*; but *Theodorus Heracleota* had not so good an Opinion of that Translator. Father *de Montfaucon* undertakes to vindicate *Symmachus* against that Author.

VII. The *Translation of* Theodotion makes the Subject of the next Chapter.

1. According to St. *Epiphanius*, *Theodotion*, a Native of *Sinope* in *Pontus*, was first a *Marcionite*, and then turned *Jew*; and after he had learned the *Hebrew* Tongue, undertook to translate the Scripture. But according to *Eusebius* and St. *Jerom*, he was an *Ebionite*. Father *de Montfaucon* is inclined to believe, that *Theodotion* was not a Christian *Ebionite*, but an unbelieving *Jew*, because he left out the Word *Christ*, and made Use of the Word *Unction* in his Translation of a Passage in *Daniel* IX. 26. which he render'd thus: καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο, ἐξολοθρευθήσεται χρίσμα, & *post hebdomadas sexaginta duas exterminabitur unctio.*

2, 3. We have already said, that *Theodotion* translated the Scripture after *Aquila*, and before *Symmachus*, under the Reign of the Emperor *Commodus*. He did not differ so much from the *Septuagint* as the others; nay, he followed them very often. Hence it is, that when any thing was wanting in the *Septuagint*, which frequently happened, especially in the Books of *Joshua*,

Judges, *Kings*, *Job*, *Jeremiah*, and *Ezekiel*, that Defect was supplied with Asterisks out of *Theodotion*, whose Style and Diction came nearer that of those Interpreters. And because the Book of *Daniel* was full of Transpositions in the *Septuagint*, though *Origen* endeavoured to put every thing in Order, yet the Church laid aside the Edition of that Father, and substituted that of *Theodotion* in the room of it. Which is the Reason why the Translation of the Book of *Daniel* made by *Theodotion*, is read in the *Greek* Churches to this very Day, and why that of the *Septuagint* was lost by Degrees.

Though *Theodotion* does generally follow the *Septuagint*; yet he does not every where keep to their Interpretation: He adopts the Translation of *Aquila* in many Places, and frequently differs from all the other Translators. But in those Places which he translates differently from others, he does not appear so well skilled in the *Hebrew* Language, as *Aquila* and *Symmachus*; which the Author shews by several Examples.

VIII. In the next Chapter, the Author treats of the *Fifth*, *Sixth*, and *Seventh Translations*.

1, 2. We are altogether in the Dark, as to the Time when those Translations came out; nor do we know by whom they were made, and whether they were published before or after the Editions of *Aquila*, *Theodotion*, and *Symmachus*. But if the *Fifth*, which was found by chance the Seventh Year of *Caracalla*, and the *Sixth*, which was likewise discovered accidentally in the Reign of *Alexander Severus*, lay a long Time concealed, they must have been more Ancient than the Editions of *Theodotion* and *Symmachus*, which came out not long before. However it be, one may observe from the Collection of those several Editions, that in those Times many undertook to translate the Sacred Books into *Greek*; for besides the *Septuagint*, *Origen* found Six other Translations, and perhaps could not find all those that had been made. Here the Author takes notice of a Mistake of Bishop *Walton*, who being deceived by the Author of the *Synopsis* printed among

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among the Works of St. *Athanasius*, believed that the *Seventh* Edition was the same with that of the Martyr *Lucian*.

3. It is impossible to know whether the Author of the *Fifth* Translation was a Christian, or a *Jew*, or a *Samaritan*. What is certain, is, that he took a much greater Latitude in his Translation, than *Symmachus*; and that sometimes he acted the Part of a Paraphrast, as one may see from his Fragments in the Twelve *Minor* Prophets. However, he does not depart from the true Sense of the Scripture; which is the Reason why the Author of the Vulgar *Latin* does frequently follow him in the Prophetical Books just now mentioned.

4. The *Sixth* Translation was made by a Christian, as it plainly appears from this Fragment, *Habakkuk* III. 13. ἐξῆλθες τοῦ σῶσαι τὸν λαόν σου διὰ Ἰησοῦ τοῦ Χριστοῦ σου; *Egressus es ad salvandum populum tuum per Jesum Christum tuum.* This Interpreter was also a Kind of a Paraphrast.

5. Father *de Montfaucon* infers from a Fragment of the *Seventh* Translation, *Habakkuk* III. 13. that the Author of it was a *Jew*, because he translated the Words just now mentioned, ἀνέστησας, &c. *apparuisti super salute populi tui, ad liberandum electos tuos.* That Interpreter did also translate like a Paraphrast.

6. At the End of this Chapter, the Author highly commends the Vulgar *Latin* Translation. St. *Jerom* (says he) had the *Hexapla* before his Eyes, when he made that Version, and took Care to pitch upon the best Interpretations, being directed by some of the most Learned *Jews*. He generally preferred *Aquila* and *Symmachus*, as being the best Interpreters. In the *Psalms*, and the Great Prophets, he followed *Aquila* more frequently than *Symmachus*. In the *Minor* Prophets, he often made Use of the *Fifth* Edition. Sometimes he kept to the *Septuagint*; and frequently inserted a new Interpretation different from all others, when he perceived, after he had consulted the Rabbins, that none of the Translators had perfectly expressed the Sense of the Original. Lastly, when he met with va-

rious and doubtful Readings in the *Hebrew* Text, he was very careful to chuſe the beſt.

IX. The Author ſhews what *Origen* did upon each Book of the Scripture, and gives an Account of his own Performance upon thoſe Books. I need not give a particular Account of this Chapter; what I have ſaid in the Firſt Extract, concerning thoſe Two Heads, being ſufficient to ſatisfy the Curioſity of the Readers.

X. Father *de Montfaucon* treats, in the Tenth Chapter, of thoſe compendious Notes or Marks to be found in the Margins of Manuſcript Bibles. He diſcourſes, in the firſt Place, of thoſe, that are underſtood; and then he mentions thoſe, that can hardly be explained. Afterwards he proves againſt the Learned Biſhop *Walton*, that this Note, οἱ Γ, ſignifies the Three Interpreters, *Aquila*, *Symmachus*, and *Theodotion*.

XI. 1. Any one who conſiders how difficult and chargeable it was to write a Bible, which contained the *Hebrew* Text in *Hebrew* Characters, the ſame Text in *Greek* Letters, and then Four Tranſlations at leaſt, and ſometimes Six or Seven, in ſo many diſtinct Columns, and in ſuch a manner that none of them ſhould exceed the other; any one, I ſay, who conſiders this, will not eaſily believe that there were a great many Copies of *Origen*'s *Hexapla*. 'Tis alſo to be obſerved, that in thoſe Times, ſuch Books were written in large Letters, which did very much increaſe the Bulk of a Volume; and that beſides the Columns of the *Hebrew* Text and Tranſlations, *Origen* inſerted many Annotations in the Margin: From whence it may be inferred, that there was but a very ſmall Part of the Text in every Page. Father *de Montfaucon* can hardly believe, that all the *Hexapla* could be contained in Fifty large Volumes.

2, 3. Hence it is that thoſe, who were not able to get a Copy of that great Work, took Care to have the moſt valuable Readings of *Aquila*, *Symmachus*, *Theodotion*, and others, tranſcribed in the Margins of their Copies of the *Septuagint*. And becauſe thoſe who made

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made that Choice, were Men of different Tastes, it happened that different Readings were inserted in different Copies of the Bible, insomuch that there are few Manuscripts that exhibit the same Readings; which is the Reason why their Number is very considerable. Among those Manuscripts, the most valuable are the following, *viz.* Two belonging to the Library of the Bishop of *Metz*; one of which, written in large square Letters about the Sixth or Seventh Century, contains the *Octateuch*, and the Books of *Kings*, with some Gaps here and there; the other, transcribed in the Tenth Century, contains the Books of *Kings*, the *Chronicles*, *Ezra*, *Esther*, *Judith*, and the *Maccabees*, with a great Number of Marginal Interpretations upon the Books of *Kings*. This, like all other Manuscripts, has but few Readings upon the *Chronicles*, and none upon the other Books. The next Manuscript, mentioned by the Author, belongs to the King of *France*'s Library: It was written about the Thirteenth Century, and there are in it many Readings upon the Books of *Kings*. A Manuscript of the Tenth Century, in the Library of the Monks of St. *Basil* at *Rome*, which is full of Marginal Readings, has been of great Use to the Author: It contains the *Heptateuch*; but the greatest Part of *Genesis* is wanting. Father *de Montfaucon* has extracted many Things out of the Margins of another Manuscript of the Tenth Century in the King of *France*'s Library. He has also taken many Readings upon *Jeremiah* and *Ezekiel* from a Copy of the Prophets belonging to the Jesuits of the *College of* Lewis *the Great*; for *Isaiah* was printed by *Curterius*; and there are few Marginal Interpretations upon the other Prophets in that Manuscript, which is interspersed with *Asterisks* and *Obeli*, sometimes in the Text, but more frequently in the Margins. The Author informs us again, that he was not allowed to use that Manuscript above Four Days, though it was lent him at the Solicitation of Cardinal *d'Etrées* his Patron. He takes notice of Two other Manuscripts; one upon *Job* in the *Colbertin* Library, which is of a new Date, but transcribed from an old Copy. The other Manuscript belongs to the *Barberin* Library: Its Various Readings

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have been publiſhed by Biſhop *Walton*. Father *de Montfaucon* has made Uſe of many other Manuſcripts, that are not ſo valuable, and gives an Account of them in an Advertiſement prefixed to each Book.

Beſides thoſe Manuſcripts, the Commentaries of the Ancient Writers, eſpecially thoſe of *Euſebius*, St. *Jerom*, *Theodoret*, and *Procopius*, have afforded the Author a vaſt Number of Fragments taken from *Aquila*, *Symmachus*, *Theodotion*, and others.

4. There is no doubt, that the Loſs of ſo great a Work, as that of *Origen*'s *Hexapla*, is to be aſcribed to the Scarcity of the Copies. At firſt moſt People were contented to tranſcribe out of them the moſt valuable Readings of the ſeveral Interpreters, which they inſerted in the Margins of their Bibles. But in the latter Ages, they left off tranſcribing thoſe Readings: Hence it is that they are more frequently to be found in the moſt Ancient Manuſcripts, than in thoſe that are not ſo old. Thus the firſt Copies of the *Hexapla* being worn out by Time, the whole Work was loſt for Want of being tranſcribed.

THE Readers will find, at the End of this Preliminary Diſcourſe, Four *Greek* Pieces, never before printed, concerning the Ancient Interpretations of the Scripture.

The Firſt was written by *Origen*, and is taken from a Manuſcript of the Tenth Century, in the King of *France*'s Library. The ſame Piece, written by the ſame Hand, is alſo to be found in a Manuſcript of the *Vatican*.

The Second Piece, entituled, *Hypommema ſeu Commentarius Origenis in Pſalmos*, has been printed from a Manuſcript in the *Vatican* Library. It ſeems to be *Origen*'s Prologue to his Commentaries upon the *Pſalms*. The Author treats of the Titles of the *Pſalms*, and by the by of thoſe who collected the *Pſalter*.

The Third Piece of *Origen* is a Fragment extracted out of a Manuſcript *Catena* upon the *Pſalms* in the King of *France*'s Library. It runs upon the Ancient *Hebrew* Characters; The Author ſays they were different

and

rent from those of his Time. That Fragment is to be found in *Latin* in the *Catena* of *Daniel Barbarus*; but no body did ever take notice of it.

The Fourth Piece is ascribed to St. *Epiphanius*, and treats *of the Septuagint, and of those, who have wrongly interpreted the Scripture.* That Piece is an Epitome of what St. *Epiphanius* says concerning the Ancient Interpreters in his Book *de Ponderibus & Mensuris*; and sometimes it differs from the larger Account of that Father. It is no easy thing to determine whether that Epitome was written by St. *Epiphanius*, or by another Author. The Editor has published it from Two Manuscripts of the Tenth Century, belonging to the King of *France*'s Library, and to that of the *Vatican*.

THE Remains of *Origen*'s *Hexapla* are attended with Two *Lexicons*, the one *Hebrew*, and the other *Greek*, with a Discourse prefixed to them. The first contains the *Hebrew* Words with their Interpretations, as they were in the *Hexapla*. To those Interpretations the Author has added the other Significations, that are to be found in our common *Lexicons*; by which means one may see, how far the Ancients agree with the Moderns in their Translations, and wherein they differ from them.

Father *de Montfaucon* observes, that this *Lexicon* will in some Measure make up the Loss of the *Hexapla* with respect to the *Hebrew* Tongue; for it will appear from the Interpretations of *Aquila*, *Symmachus*, *Theodotion*, and others, added to every *Hebrew* Word, how they interpreted the other Places, whose Translation is lost. The Author has also inserted the Version of the *Septuagint* in this *Lexicon*, when he thought it might be of some Use to understand the true Sense of the *Hebrew* Words.

The Second *Lexicon* exhibits the *Greek* Words in the Translations of *Aquila*, *Symmachus*, *Theodotion*, and others, with the *Hebrew* Words added to them. Father *de Montfaucon* has not inserted the Words of the *Septuagint*, because they have already been carefully collected by *Kircherus* in his *Concordance*, and because

they would have too much increased the Bulk of this Work.

This *Lexicon* will afford a considerable Number of *Greek* Words, the greatest Part whereof are altogether unknown, or little used, attended with their true Signification. Another Advantage will arise from this Work to those who apply themselves to the Reading of the Fathers; for it frequently happens, that the Fathers, and other Ecclesiastical Writers, exhibit several Readings not to be found in our common Copies of the *Septuagint*, and which crept into other Editions of those Interpreters out of *Aquila*, *Symmachus*, *Theodotion*, &c. This *Lexicon* will, upon such an Occasion, enable a Reader to know what Interpreter was the Author of a certain Reading, and in what Part of the Scripture it was to be found.

Father *de Montfaucon* observes in this *Discourse*, that the Ancients and Moderns do very much differ in their Way of reading *Hebrew*; and that the same Difference prevailed among the Ancients themselves. 'Tis therefore no wonder, if the *Massorets* do not perfectly agree with the Ancients, since they followed the Way of Reading that was used in their Time, and in the Place where they lived, and which differed from that of the Ancients, and from that of other Countries.

In the remaining Part of this Discourse, the Author treats of the Ancient Pronunciation of the *Hebrew* Letters, and then of the Vowels of the *Hebrews*.

To conclude, Father *de Montfaucon* discovers no less Judgment than Learning, and is highly to be commended for his great Labour and Industry in collecting the Remains of *Origen*'s *Hexapla*. I cannot forbear observing, to the Honour of that Religious, that I never read any Author more careful to distinguish a slight Conjecture from a plain Truth, or a great Probability.

ART.

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ARTICLE XXVI.

A FURTHER ACCOUNT *of the* Curious and Edifying Letters, written from the Foreign Miſſions by ſome Miſſionaries of the Society of Jeſus. The Tenth Collection.

FAther * *Martin*, Miſſionary in the Kingdom of *Marava*, is the Author of the Third Letter. There is in that Kingdom a numerous Tribe, wholly taken up with Robbing and Killing. The only Way to avoid falling into their Hands, is to put one ſelf under their Protection, and to uſe them for Guides in Travelling. "It happened one Day, ſays Father *Martin*, that ſome "of them undertook to inſult ſome Travellers, who "had a Robber for their Guide: Whereupon the "Guide immediately cut off his Ears, threatning to "kill himſelf, if they uſed any more Violence. The "Robbers were obliged to cut off their Ears likewiſe, "according to the Cuſtom of the Country, and intreat-"ed the Guide to be contented with the Loſs of his "Ears. This is an odd Cuſtom, ſays the Miſſionary, "and you will be ſurpriſed at it; but you muſt know "that the Law of Retaliation prevails among thoſe "Nations in its utmoſt Severity. If any Quarrel ari-"ſes between them, and one of them plucks out one "of his Eyes, or kills himſelf, the other muſt uſe him-"ſelf, or one of his Relations in the ſame manner. "The Women are ſtill more barbarous in that reſpect. "For an inconſiderable Affront, or an injurious Word, "they will knock out their Heads againſt the Door of "the Woman, who has abuſed them; and the latter

* *See the firſt Extract in* Art. XXIII.

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" is immediately obliged to do the same. If a Woman " poisons her self with the Juice of some venomous " Herb; the other, who has occasioned that violent " Death, ought to poison her self likewise: Otherwise " they will burn her House, rob her Cattle, and give " her no Rest, till she has made Satisfaction.

The next Letter was written by Father *de Sant-Yago*, Missionary in the Kingdom of *Maissour*. He gives an Account of the Persecutions and Death of Father *Dacunha*. That Father having built a Church in the Territories of the King of *Cagonti*, drew upon himself the Jealousy and Hatred of the *Gourou*, or Chief Minister of Religion, and of the *Dasseris* his Disciples. He overcame the latter in a publick Dispute, in which he proved that there is but one God, and that God is a pure Spirit. To revenge themselves, they attacked him with open Force. Above Sixty *Dasseris*, followed by a great Number of *Bramins*, fell upon him in his Church. A *Bramin* struck him with a Cudgel upon the Loins: That Blow was attended with many more. Some struck him on the Head, others on the Arms, with Cudgels, Lances, and Swords. Being all bloody, he was dragged to the *Gourou*. That Judge asked him several Questions, which may be seen in the Letter. The Constancy of the Missionary, and of some of his Disciples, who were also horribly beaten, will doubtless edify the Readers. Father *Dacunha*, being expelled from that Country in such a deplorable Condition, was removed with great Difficulty to *Capinagati*, the chief Place of his Residence, where he died of his Wounds in Eighteen Days, and the Author of this Letter administred to him the last Sacraments.

The Fifth Letter was written by Father *d'Entrecolles*, who informs us of the State of some Churches of *China* in 1709, and tells us some News from the Court. A Device was contrived by some Men to make the Emperor suspect the Faithfulness of the Hereditary Prince. Whereupon that Prince, his Children, and his chief Officers were arrested. An Astrologer, who had foretold that he would never be Emperor, unless he came to the Imperial Crown on a certain Year which he pointed

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pointed out, was condemned to be cut into a Thousand Pieces. The Emperor acquainted his Subjects with the Reasons, that moved him to be so severe, and published against his Son several Manifesto's, full of Invectives.

Upon better Information, the Emperor discovered the Innocence of the Prince deposed, and what Contrivances had been made Use of to destroy him. He came to know that his Eldest Son had had recourse to Magick, and to several Prestiges; that at the Instigation of certain *Lamas*, he had buried a Statue in *Tartary*, and that this Ceremony had been attended with many Magical Operations. Those *Lamas* were immediately apprehended; the Statue was digged out of the Ground, and the guilty Prince confined to his Palace. These Domestick Dissentions threw the Emperor into a deep Melancholy, attended with such violent Palpitations of the Heart, that his Life was thought to be in Danger. He ordered the Prince deposed to appear before him; and the Cries of that Prince moved him to such a degree, as to fetch Tears from his Eyes. He asked several times the Great Men of the Empire, whether he had not the Power to set at Liberty a Son, whose Innocence had been fully discovered. Want of Complaisance and Equity in those Leaders did very much exasperate the Emperor. He turned out the chief of them; he removed his Favourites; and the Prince was restored to his Dignity with all the Formalities usually observed in the Empire. The Eldest Son of the Emperor was condemned to a perpetual Imprisonment; and Seven *Lamas*, and Six of his Officers, who helped him in his Prestiges, were put to Death.

In the mean time, the Sickness of the Emperor brought such a Weakness upon him, that the *Chinese* Physicians despaired of his Life. At last they had recourse to the *Europeans*. They had been told that Brother *Rhodes* was well skilled in Pharmacy; and therefore they believed he might ease the Emperor. God blessed the Remedies which that Brother made Use of for the Recovery of that Prince. He put an End to the Palpitations of his Heart with some Confection of *Alkermes*;

Alkermes; and then advised him to drink Sack. The Emperor recovered his Strength in a little Time, and enjoys a perfect Health. Upon this Occasion, that Prince resolved to shew by an Authentick Act what Thoughts he entertained of the Missionaries. His Encomium upon their Conduct, and their Love for his Person is expressed in these Words. *You* Europeans, says he, *whom I employ within my Palace, have always served me with Zeal and Affection, insomuch that nothing can be objected against you. Many* Chinese *mistrust you: As for me, who have carefully taken care that all your Steps should be observed, and never found any thing amiss, I am so fully convinced of your Uprightness and Sincerity, that I openly say you ought to be trusted, and believed.* Afterwards he shews how he recovered his Health with the Help of the *Europeans*.

This Letter is attended with an Explication of Three Inscriptions, written with that Prince's own Hand, which he gave to the Jesuits of *Pekin* in 1711, to adorn their New Church, which was built partly at his Charges.

Inscription upon the Frontispiece.

TO THE TRUE PRINCIPLE OF ALL THINGS.

Inscription upon the First Column.

HE IS INFINITELY GOOD AND INFINITELY JUST; HE ENLIGHTENS, SUPPORTS, AND ORDERS EVERY THING WITH A SUPREME AUTHORITY, AND A SUPREME JUSTICE.

Inscription upon the Second Column.

HE HAD NO BEGINNING, AND WILL HAVE NO END; HE HAS PRODUCED ALL THINGS FROM THE BEGINNING, HE GOVERNS THEM, AND IS THEIR TRUE LORD OR THEM.

Father

Farther *Jartoux*, who by the Emperor's Order is actually making a Map of *Tartary*, describes in the Sixth Letter a Plant called *Gin-seng*, highly esteemed in *China*, and little known in *Europe*. He sets forth the Admirable Virtues, which the *Chinese* Physicians ascribe to that Plant, and then he adds: "What is "certain, is, that it subtilizes the Blood, puts it in- "to Motion, and heats it; that it helps the Digestion, "and strengthens in a sensible Manner. After I had "drawn the Figure of that Plant, which I shall de- "scribe afterwards, I felt my Pulse to know in what "Condition it was; and then I took one half of that "Root quite raw without any Preparation; and an "Hour after, I found my Pulse fuller and quicker, I "had a good Appetite, a much greater Vigor, and a "better Disposition to work than before." He mentions some other Experiments, which he made upon himself, and which had the like Success. Afterwards he shews in what Places the *Gin-seng* grows, how it is gathered and prepared; and then gives so full a Description of that Plant, that there is nothing wanting to it. Father *du Halde* has added to that Description an exact Copy of the original Draught of Father *Jartoux*. The *Gin-seng* is very dear, even in *China*, and is only an Ingredient of Remedies prepared for Great Men.

This Letter is attended with a Relation of the Life and Death of Father *Cyprian Baraze*, Founder of the Mission of the *Moxes*, in the *South* of *America*. That People inhabit Part of a vast Country, which discovers it self, as one goes from *Santa Cruz de la Sierra* along a Ridge of steep Mountains reaching from *South* to *North*. It extends it self from the Tenth to the Fifteenth Degree of *Southern* Latitude. The *Moxes* were hardly Men, before the Coming of Father *Baraze* among them. They had neither Laws, nor Government, nor Policy: No body commanded, and no body obeyed: When any Quarrel happened, every body righted himself with his own Hands. They generally met only to make themselves drunk; and the End of their merry Meetings was always tragical. They lived in a profound Ignorance of the true God, and without Hopes of

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any future Happiness. Some worshipped the Stars; others worshipped Rivers; and others, a pretended invisible Tiger, or small Idols of a ridiculous Shape. The Labours of Father *Baraze* proved so successful, that the *Moxes*, and other neighbouring Nations, renounced their Ancient Way of Living, and appeared worthy of being baptized. When they embraced Christianity, they became, as it were, other Men; they took up other Customs, and other Manners, and subjected themselves to the most severe Laws of Religion. The Missionary established a Form of Government among them. To that end, he pitched upon those who were most Eminent for their Valour and Wisdom, and appointed them Captains, Heads of Houses, Consuls, &c. to govern the rest of the People. Father *Cyprian* being sensible that the Knowledge of Arts would very much contribute to civilize that Nation, found a Way to make them learn those that are most necessary. Plowmen, Carpenters, Weavers, and other Workmen of that Nature were quickly seen among them. Nay, he furnished them with Victuals, by stocking their Country with Bulls and Cows. But the most important Labour of that Father, with respect to Temporal Concerns, was the Discovery of a new Road from the Country of the *Moxes* to *Peru*. He looked for it Four Years together with incredible Pains, and at last he found it.

Father *Cyprian Baraze* did also preach the Gospel to the *Tapacures*, *Chiriguanes*, *Coseremonians*, *Chiromians*, *Guarayens*, and *Baures*. The *Guarayens* have rendred themselves formidable to all the other Nations, by their barbarous Custom of living upon human Flesh. They pursue Men much in the same manner as if they hunted Beasts: They take them alive, if they can, carry them away, and kill them one after another, when they are hungry. The *Baures* appear more Sociable, and more Civilized than all their Neighbours. They have many Boroughs with Streets and Places of Arms, where their Soldiers exercise. They are under the Command of Captains: They give a good Reception to their Guests: Their Wives wear decent Cloaths.

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Cloaths. Father *Cyprian* went a great Way into their Country, and saw a great many Boroughs. The People every where seemed to be docile, and to relish the new Law which he preached to them; and yet those Barbarians were its greatest Enemies. They murdered Father *Cyprian Baraze* the 16th of *September* of the Year 1702, which was the Sixty One of his Age. He bestowed Twenty Seven Years and some Months upon the Conversion of the *Moxes*, and other Nations, just now mentioned. He baptized above Forty Thousand Idolaters. He had but one Companion, when he came into those vast Countries; but he has left behind him above Thirty Missionaries, who have inherited his Virtues, and his Zeal.

Father *Baraze* was informed by the *Tapacures*, that there is a Nation of *Amazones* towards *the East*: They are warlike Women, who "at certain Times of "the Year admit the Company of Men: They kill "the Male Children born of them; but they are very "careful to bring up the Girls, and inure them early "to the Hardships of War.

The Three following Letters were written by Father *le Gac*, Father *Marest*, and Father *Portier*. The First is dated from *Chinnaballabaram* in the Kingdom of *Carnate*. Father *le Gac* describes a Kind of Assault, which the Worshippers of the God *Vichnou* gave to the Church of the Missionaries. Those Idolaters undertook to force them to leave their Country; but the Courage of the new Christians, and the Constancy of the Missionaries made all the Endeavours of the *Gorous* and *Dasseris* ineffectual. The Second Letter concerns *Hudson's-Bay*, and the Settlement which the *English* and *French* have made in it successively. There is in that Letter a full Description of Mr. *d'Iberville*'s Voyage, and of the taking of the Fort by the *French*. That Fort is situated about the 57th Degree of Latitude, and stands at the Mouth of Two fine Rivers. Though the Ground is very barren and marshy, yet it affords wherewithal to live. The Rivers are full of Fish. There is a great Multitude of Partridges all the Winter, and of Geese, Bustards, Ducks, and other

River-

River-Fowl in the Spring and the Autumn. "But the "best Hunting, says Father *Marest*, is that of the *Caribous*: It lasts all the Year round, especially in the "Spring; and some Herds of Three or Four Hundred "may be seen in the Autumn.... The *Caribous* are "pretty like Deer, abating their Horns. The first "time the Seamen saw those Animals, they were "afraid of them, and ran away. Our *Canadians* killed some; and the Seamen, who were bantered by "the *Canadians*, have not been so cowardly since, and "have killed many. Thus you see how God takes "Care of the Savages, &c.

The last Letter is a Relation of the Missions of the Year 1700, in the Isles of *Syphanto*, *Serpho*, *Thermia*, and *Andros*. Father *Portier* gives an Account of the present State of those Islands, and their Inhabitants.

There are, at the End of this Volume, very curious Extracts of Six Letters written from *China* to the *East-Indies*.

ARTICLE XXVII.

HISTOIRE DU CONCILE DE CONSTANCE, tirée principalement d'Auteurs qui ont assisté au Concile. Par JACQUES LENFANT. A Amsterdam, chez Pierre Humbert. MDCCXIV.

That is,

THE HISTORY OF THE COUNCIL OF CONSTANCE, *taken chiefly from those Authors who assisted in that Council*, *By* JAMES LENFANT. Amsterdam. MDCCXIV. *In* 4*to. pagg.* 773. *Sold by* Paul Vaillant *in the* Strand.

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THE History of Councils is not, generally speaking, very edifying. I think one of the best Reasons that can be given for it, is contained in these Words of *Pliny* the Younger. *Numerantur enim sententiæ*, says * that Ingenious Author, *non ponderantur: nec aliud in publico Concilio potest fieri; in quo nihil est tam inæquale, quam æqualitas ipsa. Nam cum sit impar prudentia, par omnium jus est.* When Ecclesiasticks are invested with a very great Power, as they are in the Church of *Rome*, they frequently vote the wrong Way, and make an ill Use of their Authority. I cannot therefore but approve the Judgment of an Eminent Divine † of the Confession of *Augsburg*, who, as I have observed elsewhere ||, is of Opinion that a National Clergy ought not to have a greater Power, in Matters of Religion, than that of the Church of *England*. The Christian World will never be happy, unless the Power of the *Romish* Clergy be confined within due Bounds. I am going to give an Account of a Famous Council, which being too powerful, voted the Destruction of Two good Men, and signalized their Cruelty, by committing them to the Flames upon Account of Heresy.

There is hardly any Council more memorable than that of *Constance*, says Mr. *Lenfant*: Things of the highest Importance were transacted in that Assembly. The Depositions of Two Popes, the voluntary or forced Abdication of a Third, the Reunion of all Christian Nations, the Presence and continual Activity of a great Emperor, the Superiority of General Councils vindicated against the Attempts of the *Roman* Pontiffs, many Decisions about Matters wherein all *Christendom* was concerned, the Execution of *John Hus* and *Jerom of Prague*, a Domestick War kindled upon that Ac-

* Ep. XII. Lib. 2.

† *Dr.* Jager, *Chancellor of the University of* Tubingen, *Chaplain to the Duke of* Wirtemberg, *and Abbot of* Adelberg.

|| *In the Second Volume*, Art. LXXVI.

count in a whole Kingdom, the Election and Coronation of a Pope: All those Things muſt needs raiſe the Curioſity of the Publick, and make them deſirous to dive into the Motives and Springs, which produced those Events.

In order to ſhew, that there never was an Aſſembly ſo conſiderable in all Reſpects, as the Council of *Conſtance*, Mr. *Lenfant* obſerves, that every Kingdom, Republick, and State, and almoſt every City or Community in *Europe* ſent their Ambaſſadors, or Deputies, to that Council. It appears from the Liſts drawn up at that very time, that there were at *Conſtance* Thirty Cardinals, Four Patriarchs, Twenty Archbiſhops, about a Hundred and Fifty Biſhops, above a Hundred Abbots, Fourteen Auditors of *Rote*, above a Hundred and Fifty other Prelates, either Generals of Orders, or Priors, and above Two Hundred Doctors. Two Popes preſided in the Council, the one in the Beginning, and the other at the Concluſion of it. The Emperor was conſtantly in that Aſſembly. There were in it Four Electors, *viz.* the Electors of *Mentz* and *Saxony*, the Elector *Palatin*, and *Frederick*, *Burgrave* of *Nuremberg*, who received there the Electoral Cap, beſides the Envoys of the other Electors. A great Number of other Princes appeared in the Council, ſuch as the Dukes of *Bavaria*, *Auſtria*, *Sileſia*, *Lignitz*, and *Brieg*, and many more, either *Markgraves* or *Burgraves*, Counts, Barons, Gentlemen, and the Ambaſſadors of thoſe that were abſent. (*See the Margin* ‡.) It was a Noble Spectacle to ſee all the States of *Chriſtendom*, and the moſt Eminent Perſons for their Knowledge and Dignity, aſſembled in the ſame Place.

It muſt be granted, continues the Author, that a Council was never taken up with more important Affairs. They did not meet, as moſt of the preceding

‡ *There were alſo above Seven Hundred publick Women, as it appears from a Liſt drawn up by Order of the Elector of* Saxony. *But according to another Liſt, taken from a Manuſcript of* Vienna, *their Number amounted to Fifteen Hundred.*

Coun-

Councils did, only to determine some Points of Doctrine or Discipline, to condemn real or pretended Heresies, and to reform Abuses that prevailed in some Parts of the World, or among a certain Order of Men. They met, in the first Place, to restore the Peace of *Christendom* horribly torn by a Schism of Forty Years, or thereabouts. The Corruption of the Clergy being then very general, it was extremely difficult to make a Pope, who should be approved by so many Nations divided by different Interests. The Council wanted neither Prudence nor Vigor in that Respect; and no Ecclesiastical Assembly did ever exert their Authority in a more signal Manner. For the Popes, who pretended to be the Arbitrators and Judges of the World, were not only summoned, but condemned before that Tribunal, forced to acknowledge a Superior Power, and to submit to the Judgment of Oecumenical Councils.

Though the Conduct of the Council, as to this Head, has not had a general Approbation; yet it must be confessed, that the Method they took to reunite the Church, and to put an End to the Schism, is their noblest and most worthy Performance. 'Tis true, their Decrees concerning the Superiority of Councils above the Popes were not universally received. Every body did not approve their Election of *Martin V.* and perhaps they might have made a better Choice. Nor was the Schism wholly suppressed, notwithstanding all the Care that was taken to cut off the very Roots of it. However, it cannot be denied that the Council left nothing unattempted in the present Case, and that their Proceedings were attended with good Success.

The same cannot be said of the Second Affair for which the Council met, *viz. the Reformation of the Church in its Head and Members*, and the Restoration of the Discipline. Every body acknowledged the Disease; but few People approved the Remedy. It was more easy to get a general Consent for the Deposition of wicked Popes, than to force the Clergy to renounce Avarice, Ambition, Sensuality, and other Passions that were the Cause of their Disorderly Lives. The Gain, which accrued to the Popes from their *Expectativs*,

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Graces, Reserves, Dispensations, Exemptions, and Arbitrary Impositions, in a word, from the Venality of Spiritual Things, and Ecclesiastical Benefices, was so considerable, that those Pontifs could not be persuaded to let go their Hold.

Nor was it the Interest of the Clergy in general, that the Reformation should be carried too far. The Question was to oblige the Bishops, and other Pastors, to reside in their Dioceses and Parishes; to visit the Flocks committed to their Care, without oppressing them with unnecessary Impositions; to be contented with such Benefices as they might lawfully enjoy; to live with a Modesty becoming their Character; to preach the Word of God themselves, instead of bestowing that Employment upon ignorant or profane Men; who depreciated Religion by their unworthy Way of Preaching it; and to work a general Reformation among Christians by their Exemplary Lives. That Council could never be sufficiently commended, if they had been as earnest in overcoming the Difficulties of such a Reformation, as they were in removing the Obstacles to a Reunion. They would doubtless have effected that great Work, had it been possible to appoint Commissaries, who had not been both Judges and Parties. But such an important Subject was only touched upon; and what was foretold by some Orators of the Council, came to pass, That *the Gnat would be strained, and the Camel swallowed.*

The Council met, in the third Place, to suppress Heresy. Nothing could have been more worthy of that Famous Assembly, than to reform the Doctrine, which was no less corrupted than the Lives of Christians. But instead of reforming Religion, the Council made Use of their Authority to keep up the Abuses and Superstitions, which had crept into the Church through Ignorance, Interest, and Ambition. Instead of hearing the Complaints of the *Bohemians*, and endeavouring to convince them by good Reasons, they had recourse to violent Means. *John Hus* was imprisoned contrary to the publick Faith: The most Sacred and the most Inviolable Laws were trampled upon: The Fa-

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Fathers of the Council lighted Wood-piles, and burnt the Heteticks. In a word, instead of pacifying the Church, they kindled a War by their rash Decisions and cruel Executions.

Whilst the Council expressed a great Zeal against the *Hussites*, they countenanced great Errors, which undermined Religion and Morality. Hence it is that some celebrated Doctors, and *Gerson* among others, declared publickly, that the Council had a double Weight, and a double Measure. The Knights of the *Teutonick* Order, who destroyed all with Fire and Sword under pretence of Converting the Infidels, and reuniting the *Greeks* with the *Latin* Church, were supported by that Assembly, notwithstanding the Remonstrances of the King of *Poland*. The Fathers of the Council refused to condemn an execrable and impious Libel written by a Monk, wherein he exhorted all Christians to murder that King, and to put all the *Poles* to the Sword; though that Piece had been condemned with the unanimous Consent of all Nations, and even of the Cardinals. The King of *France* was not more successful in prosecuting another Monk, who had been so bold as to justify publickly the Assassination of the Duke of *Orleans*, by the Duke of *Burgundy*'s Order. Nor did the Council express a just Severity against the cruel and bloody Sect of the *Flagellantes*, a Kind of Fanaticks, who, under pretence of Devotion, committed all sorts of Abominations, and ran into Libertinism, and the most extravagant *Independency*. But if the Council of *Constance* did not answer the publick Expectation in several respects, it appears from what has been said, that no Council did ever meet about more important Affairs.

If the Partisans of the Pope, and of the Court of *Rome*, had prevailed in the Council, all those Princes who assisted in it, would have been mere Spectators, and obliged to submit to every thing. But Care was taken in due time to prevent the Clergy from deciding all the Matters laid before them, according to their Passions, or their Interest; and if they assumed to themselves a greater Authority, than did belong to

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them, it ought to be ascribed to the Necessity of the Times, and the Power of Custom. The Princes were not only present at the publick Sessions, but had also a Share in the most important Transactions, and frequently supported the Council by their Advices, and their Steddiness. Though the Emperor designed to treat the Pope, the Cardinals, and all the Clergy with great Moderation; yet he was sometimes obliged to use his Authority, and to carry it higher, than his Predecessors had done for a long Time. He forced the Assembly by his Firmness, to take a Method unknown till then in a Council, but highly reasonable, and of the greatest Importance, as Things stood at that Time, *viz.* not to vote singly, but by Nations. This Way of Voting broke entirely the Measures of *John* XXIII. who having many Cardinals, a prodigious Number of poor Prelates, Monks, and other Ecclesiasticks at his Devotion, expected to carry every thing by a Majority of Votes.

What the Council did to keep the Cardinals in Awe, is no less glorious to that Assembly. The Cardinals having made themselves very suspicious by electing the Antipopes, and supporting *John* XXIII. either publickly or privately; it was the Opinion of many Members of the Council, that they should be wholly excluded from the Management of Affairs. But because such a bold Resolution would have made too great a Noise, a Medium was found out, *viz.* that they should not vote as Cardinals, or Members of the Sacred College, but as Members of their Nations. As for what concerns the Assemblies held about the Reformation, some only of the best qualified Cardinals were named for that Purpose; and at the Pope's Election, they had Four Deputies of each Nation, invested with the same Power, associated to them. The Cardinals were forced to submit to this Decision; and the only thing they could obtain, was, that it should be inserted in the Decree, That such an Association, at the Election of a Pope, was only for that Time.

The Author infers from what has been said, that if we consider the Number and Quality of those who composed that Council, the Importance of the Matters

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which they were to decide, and their Way of proceeding, it cannot be denied that it was the most solemn Ecclesiastical Assembly, that was held from the Beginning of Christianity.

It can be no wonder, says Mr. *Lenfant*, that a Council, which pretended to be superior to the Popes, which undertook to judge, and even to depose them, and which lessened the Authority of the Cardinals, should not have been approved by the *Roman* Pontiffs, by the Divines of the Court of *Rome*, and the Ultramountain Canonists. But it appears from this History, that the Council of *Constance* had all the Qualifications requisite in an Oecumenical Council. The Author proves it in the following manner. 1. That Council was composed of Deputies from all Parts of the Christian World, without excepting the *Greek* Church. 2. Whether it was the Right of the Pope to call a Council, as the Popes pretended; or whether it was the Privilege of the Emperor, as some Doctors affirmed; nothing can be objected against the Council of *Constance*, since it was summoned in concert with the Emperor, and a Pope acknowledged by the greatest Part of *Christendom*. 'Tis true, that in the Beginning of this Council, the whole Church was not perfectly reunited. *Gregory* XII. had a small Obedience in some Parts of *Italy* and *Germany*; and *Benedict* XIII. had on his Side *Spain*, *Scotland*, and the Counts of *Foix* and *Armagnac*. But how can such a small Part of *Christendom* be compared with *Italy*, *France*, *Germany*, *Bohemia*, *Hungary*, *Poland*, *England*, *Denmark*, *Sweden*, and all the *Northern* Countries? 3. When *Gregory* XII. yielded, and his Obedience was united to the Council, as well as that of *Benedict* XIII. after his Deposition: and when *Martin* V. who was elected with the Consent of all Nations, had approved the Council, what plausible Reason can any one alledge against the Council of *Constance*? Nay, the Ultramountains cannot dispute the Authority of that Council, without bringing into Question the Election of *Martin* V. who was elected there, and consequently

that of all his Succeſſors. Beſides, if the Council of *Conſtance* is not a lawful Council, *Martin* V. committed a very great Fault by approving all their Decrees, without excepting thoſe which ſet the Councils above the Popes; for he declared that he ſubſcribed to every thing, which was decreed *conciliariter*, that is, in a full Council. But the Decree, whereby that Superiority of the Councils is eſtabliſhed, is a Decree of that Nature, ſince it was unanimouſly approved in the Fifth Seſſion. 4. It is a very odd thing to acknowledge a Council in ſome Reſpects, and to reject it upon other Accounts, as if the Holy Spirit had enlightened the Fathers in ſome Points, and forſaken them in others. Thoſe who do not acknowledge the Infallibility of Councils, may lawfully approve or reject what appears to them right or wrong; but thoſe who aſſert their Infallibility, ought to be more uniform. There is no Medium: Councils ought to be wholly rejected, or approved in every thing, eſpecially when the Queſtion is about an Article of Faith, ſuch as this, Whether the Council is above the Pope, or the Pope above the Council. Theſe Remarks are ſufficient to ſhew, that the Council of *Conſtance* has been rejected by the Ultramountains merely out of Paſſion and Intereſt, without any Reaſon whereby it may appear that it was not an *Oecumenical Council*.

After theſe Obſervations containing a general Notion of the Council of *Conſtance*, Mr. *Lenfant* proceeds to give an Account of thoſe Memoirs and Authors, out of which he has compoſed the Hiſtory of that Council. He has not confined himſelf to Annaliſts, Collectors of Councils, Chronographers, and Eccleſiaſtical Writers. *Germany* has afforded the Author more Materials than any other Country. In the Year 1483, an Hiſtory of that Council, written in the *German* Language by *Ulric Reichental*, Canon of *Conſtance*, was publiſhed at *Augsburg*. *Reichental* aſſiſted in the Council, and had a ſhare in ſeveral important Tranſactions. That Canon was, in all probability, one of the moſt ignorant Clergymen of his Age; for he ſays that the Word *Hæreſiarcha* ſignifies

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a Trunk (*arcam*) *full of all sorts of Heresies.* In the next Century, *John Stumphius*, a Protestant Writer of *Switzerland*, published also a *German* History of the same Council, more exact, and containing more Particulars than the former. Mr. *Lenfant* has made Use of those Two Histories, and likewise of *the History of the War of the* Hussites, printed at *Wittemberg* by *Theobaldus* in the *German* Language 1609. *Theobaldus* inserted in that Book Part of the History of the Council of *Constance*, which occasioned that War by the Execution of *John Huss*, the Condemnation of the *Hussites*, &c. Another Piece, which has been of great Use to the Author, is a Manuscript History of the Emperor *Sigismund*, written likewise in the *German* Language by *Eberhard Windek*, one of his Counsellors, who attended upon that Prince in most of his Negotiations relating to the Council.

Though the Authors, just now mentioned, afforded a great deal of Matter to write the History of the Council of *Constance*; yet Mr. *Lenfant* would not have undertaken such a Work, had he not been furnished with more Materials to be found in the large Collection of the Acts of that Council. The Publick is indebted for that Excellent Collection, to the Generosity and Munificence of the late Prince *Rodolphus Augustus* of *Brunswick*, and to the Industry and indefatigable Labour of Dr. *Von der Hardt*, Professor of Divinity at *Helmstadt*, and Abbot of *Marienburg*. That Collection, consisting of Six Volumes, is known to the Learned. Mr. *Lenfant* gives an Account of all the Pieces contained in it, from whence it appears, that no History was ever composed from more Authentick Monuments, than this History of the Council of *Constance*. I add, that it is written with great Judgment and Impartiality, and deserves to have a Place in all the Libraries of the Curious.

The Readers will doubtless expect from me a further Account of this Excellent Work.

See Art. XXX.

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ARTICLE XXVIII.

MONITUM LITERARIUM.

This small Piece, consisting of Three Pages in 4to. *and lately printed at* Bologna, Superiorum permissu, *has been communicated to me. It concerns a Work of the Famous* Malpighi *published at* Padua *about half a Year ago. I designed at first to give only the Substance of it; but I think it will be more proper to insert it at length.*

PRodiit circa Mensem Aprilem hujus Anni 1713. Patavii Liber hoc titulo: *Marcelli Malpighii Consultationum Medicinalium Centuria Prima, Quam in gratiam Clinicorum evulgat*, &c. In hac Editione multis nominibus in Clarissimum Virum peccatum est. Primùm enim vis quædam illata est ipsius voluntati, quam vivens ore, & scripto non significavit solùm, sed etiam declaravit, & quam violare Discipuli ejus usque adhuc sibi nefas duxerunt. Deinde in hanc Centuriam sine ullo discrimine, nulloque adhibito delectu congesta fuerunt quæcunque sub nomine Malpighii in manus pervenerunt; non sola quippe germana Consilia relata in numerum fuerunt, sed etiam plures Literulæ Consultationum titulo minimè dignæ, & maximam insuper partem suspectæ; item non pauca Consilia, quæ potiùs, ipso suffragante Malpighio, tanquam subdititia, aut abortiva summoveri familia debuissent. Demum ipsa germana Consilia recognita, & collata cum Exemplaribus propria Auctoris manu scriptis, & Bononiæ penes ejus hæredes extantibus, ab ipsis ita discrepare inventa sunt, ac ita vitiata, & corrupta, ut Liber incuria, aut dedita opera vix mendosior emitti potuisset. Cujus rei vel hoc unum sit argumentum, quòd erratorum Catalogus, cum impressus fuerit, tota sexdecim folia sit expleturus; quem proinde, unà cum aliis testimoniis hactenus dicta confirmantibus, præ hujus Moniti

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niti angustia in locum opportuniorem differre necessum fuit. Ne tamen aliquod saltem ejus specimen hic omnino desideretur, primò universim monendum est, ubique ferè in tota Centuria Verborum & Nominum accidentia variari; præterea & loco *ex* frequenter, *interdum* autem, loco *interdiu*, ac viceversa, & *Saccharum canditum* (vocabulum ne medicum quidem) loco *Sacchari candi* vel *candidi* frequentissimè, imò quasi semper usurpari; similiter Remedia alexantia non raro confundi, & aliis alia longè diversa substitui, nec non *Uncias* pro *Drachmis*, *Drachmas* pro *Scrupulis*, passimque ubi *Uncia s. Drachma s. Scrupulus* scribi debuissent, *Uncias* 5. *vel V. Drachmas* 5. & *Scrupulos* 5. maxima cum labe notari, ut pagg. 67. & 177. in descriptione pulveris speciebus *Halii* (sic enim utrobique scribitur) substituti, & alibi sæpius animadvertitur; denique innumeros adesse locos, in quibus vel prorsùs omittuntur non solùm Voculæ, sed integræ Periodi, vel quædam extrinsecùs adduntur, & consarcinantur; item in quibus, sive perturbato verborum ordine, sive iisdem malè distinctis, & interpunctis, sive unius, vel plurium vocum inepta mutatione, verus Auctoris sensus aut variatur, aut obscurus redditur, aut planè corrumpitur. Ex confertissima itaque horum turba pauca hæc tantùm exempli cujusdam loco nunc interim producuntur; videlicet.

Editio Patavina pag. 13. lin. 8. ut——concitato tandem nerveo succo intra nervorum arctos tubulos contento communicantur: MSS. Malpighii; ut——*concitatio* tandem nerveo succo intrà nervorum arctos tubulos contento *communicetur*. 25, 26. eadem tanquam materia, qua alias nephritis——excitabatur: MSS. eadem *namque* materia, qua aliàs nephritis, &c. 30, 19. Utiles erunt clysteres emollientes, addita terebenth. masticatoria; & rotul. ex sale prunelle ore detentæ salivam derivare possunt, si quæ sit: MSS. Utiles clysteres emollientes, addita terebinthina. *Masticatoria*, & rotulæ ex sale *prunellæ* ore detentæ salivam derivare possunt, si *opus* sit. 31. 7. & interceptiones primo emersere: MSS. & interceptiones *circa thoracem* primò emersere. ibid 10. facto in capite horum decubitu: MSS. facto in capite *humorum* decubitu. 39. 7. quæ omnia ex varia

solum

solum mutatione : MSS. quæ omnia ex varia *sedi* mutatione : ibid. 21. conveniet aqua Nuceriæ blando vehiculo, syrup. &c. de althea : MSS. conveniet aqua Nuceriæ *cum* blando vehiculo, syrupo *scilicet* de *Althæa*, 54. 3. Interim cum cibo, vel aqua in Sacchar. rosato utatur, &c. MSS. Interim cum cibo *vel à cœna* in saccharo rosato utatur, &c. 55. 40. Victus sit tenuis, & cancris fluviatil. frequenter utatur : MSS. Victus sit *incrassans*, & cancris fluvialibus, &c. 56. 27. Juvant hanc affectionem Lienis, & reliquarum glandularum imi ventris vitium ; communicati enim humoris fluiditatem impediunt : MSS. *Juvat* hanc affectionem Lienis, & reliquarum glandularum imi ventris vitium ; communicati enim *ichoris* fluiditatem impediunt. 58. 4. unde præservatio quandoque succedit cum morbo ipso : MSS. unde præservatio quandoque *molestior* succedit morbo ipso. 59. 6. aut deficit humidi unctuosa humiditas : MSS. aut deficit *hujusmodi* unctuosa humiditas. ibid. 22. & caliditatem concipiunt, hinc aeris molestias sentiunt : MSS. & caliditatem concipiunt, *unde pulmones, adaucta transpirationis, nativam humiditatem amittunt, hinc*que aeris *injurias molestius* sentiunt. 63. 11. mediis carneis fibris à nervorum propaginibus irritatis : MSS. à nervorum propaginibus *irrigatis*. ibid. 26. Labes quoque à Pancreate medio Sanguine propagata has morbosas, &c. MSS. Labes quoq; *Parentum* medio *semine* propagata has morbosas, &c. ibid. 30. sylvestres Sales resultant, qui tandem viscera præcipuè inferiora eorum fluore inficiunt : MSS. viscera præcipuè inferiora, *eorumq; fluida* inficiunt. 77. 18. In hyeme quoque enervatis carneis lacertis, sanguis plus justo stagnans tensionem exhibuit : MSS. In *Liene* quoque enervatis carneis lacertis, *sanguis* &c. 16. & sanguinis polyposam materiam non sapiat : MSS. & *sanguis* polyposam *naturam* non sapiat. 83. 30. Posteriùs utatur specifico stomachico : MSS. *Poterius* utebatur specifico stomachico. 93. 19. à talibus liberat vinum myrrha insuper potatum : MSS. vinum *mensæ* insuper potatum. 103. 9. & excitatis musculorum fibris—per annum ingens laffitudo manifestata est : MSS. & *enervatis* musculorum fibris, &c. 110. 12. sicuti in auriculis cordis, collimantibus in eum finem, ut &c.

MSS.

MSS. ſicuti in auriculis cordis *admirantur* in eum finem, ut &c. 112. 4. & coagulato in hærentibus cellulis ſanguine: MSS. in *lianantibus* cellulis ſanguine. ibid. 29. laudamus levem corporis expiationem factam unciis vi. flo. Caſſiæ cum Drachmis ij tartari: MSS. factam *drachmis* vi. Flor. Caſs. &c. ibid. 30. uſum juris pullæ Chalyb. alterati foliis mal. —— cum Cochlearia, & Syrupo de duabus radicibus: MSS. alterati fol. malv. —— cum *tribus cochlearibus Syrupi* de duabus radicibus. 117. 10. adaucta humorum tarditate: MSS. adaucta *humorum tenuitate*. 118. 31. R. Seri Vacci. lib. ij. —— ſuccini drachmam i.: MSS. R. Seri vaccini lib. ij. —— *Sacchar. unciam* ſ. ibid. 35. Venter fovetur aqua fontis: MSS. aqua *ſalita*. 122. 1. Ex his conjectari licet, extraneum quidem calculum in urinæ via N. V. detineri: MSS. extraneum *quid*, calculum *ſcilicet* in urinæ *viis*, &c. ibid. 5. exaratæ arenulæ: MSS. *excratæ* arenulæ. 124. 21. Inter cauſas igitur *non* ultimum locum habet lobus hepatis, in quo ſæpè ſales coagulativi, &c. MSS. non ultimum locum habet *labes* hepatis, in quo *fixati* ſales coagulativi, &c. 133. 3. non ſuccedit autem —— calculi generatio, ut Cardanus in ſe ipſo, & plures Practicantes obſervarunt. Et, quia calculorum materia, &c. MSS. non ſuccedit autem —— calculorum generatio, ut Cardanus in ſe ipſo, pluresque Practicantes obſervarunt, *eò* quia calculorum generatio, &c. ibid. 30. Alvus perpetuo, —— & ſi fortè copioſa non fluat, floribus Caſſiæ ad uncias v. cum totidem conſerva malvarum, vel viol. ſtimuletur, & ſemel in hebdomada uſurpari poterunt: MSS. & ſi *ſpanta* copioſa non fluat, *Flores* Caſs. ad *unciam ſ. & tantundem conſerva* malvar. vel violar. ſemel in hebdomada uſurpari poterunt. ibid. 36. in quo decocta ſint folia agrimoniæ, malvæ, boraginis, radicum, grami, & fœniculi, cum quo aſſumat drachmam i. ocul. cancror. vel Raſuram matris Perlar.: MSS. in quo decocta ſint folia agrimoniæ, *adianti*, boraginis, *radices* graminis, & fœniculi, cum quo aſſumat *ſcrupulum*. i. oculor. cancror. vel *raſuræ* matris perlar. ibid. lin. ult. Caveat à repletione —— à Caſeo, & cibis craſſis difficilis coctionis, vel ab herbis, acidiſque eduliis: MSS. Caveat —— à cibis craſſis, difficilis coctionis,

ctionis, *ab acerbis*, acidisque edulibus. 138. 24. ita ut unus tantùm non separet: MSS. ita, ut unus tantùm *non* separet. 139. 5. hinc parvus totus corporis calor: MSS. hinc *pravus totius* corporis *color*, ibid. 30. — misceri poterit. His peractis, &c.: MSS. misceri poterit. *Pro solicitanda etiam, & facilitanda urinæ excretione juvabunt Aselli infusi in vino.* His peractis, &c. 141. 15. Musculi pariter, & reliquæ partes — ichoribus hujusmodi, non parum enervantur, & tantùm colliquata Sanguineæ massæ serosa colluvies, per salivales glandulas in os secernitur: MSS. Musculi pariter, & reliquæ partes — ichoribus hujusmodi *turgida* non parùm enervantur; & *tandem*, colliquatâ *sanguinis massâ*, serosa colluvies per salivales glandulas in os secernitur. ibid. 29. & seminalis materia erosivam vim nacta contingentes folliculos laceravit: MSS. *contimentes* folliculos laceravit. 142. 13. Interea, si recrudescente ejus intemperie: MSS. *aeris* intemperie. ibid. 18. & incontractione dolor: MSS. in *contractionis* dolor. 143. 8. qui in cor delatus ipsius lacertos lacerando palpitationem excitavit: MSS. ipsius lacertos *lacessendo* palpitationem excitavit. ibid. 13. in externis artibus: MSS. in *extremis* artubus. 152. 12. succedit febris, quæ ex humorum acrimonia, & copia acorem contrahit: MSS. *successit* febris, quæ ex humorum — *acutum* contraxit. ibid. 18. & corporibus iterum tensis manifestari cœpit: MSS. & corporibus, iterum *sensus* manifestari cœpit. 153. 31. Caveat interdum à medicamentis solventibus: MSS. caveat *interea* à medicamentis solventibus. 155. 25. Tumor itaque ingens convulsis nervis: MSS. *Timor* itaque ingens, &c. 160. 1. Generationem animalium pro mortalitatis reparatione institutam à Deo obscuram reddidit Divinus Plastes, ut, &c. MSS. *adeò* obscuram reddidit Divinus Plastes, ut, &c. ibid. 30. & ita projectum Semen inefficax redditur, in uterum sua activitate non agit: MSS. inefficax *redditum* in uterum, &c. ibid. 33. & delapsum quoque ovum defectu alimenti acescat; MSS. defectu alimenti *arescat*, 161. 1. unde & respiratio minus felix succedit: MSS. unde *transpiratio* minùs felix succedit. ibid. 30. At si recusat illuc se conferre, domi assumat eandem aquam

Villen-

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Villensem incipiendam ab unciis x. usque ad centum; Deinde cum methodo decrescat, & per x. dies, & ultra poterur: MSS. At si recusset illuc se conferre, domi assumat eandem Aquam Villensem incipiendo ab *unciis xxxx. augendo dosim singulo die unciarum x.* usque ad centem; deinde *eadem* methodo decrescat, & per, &c. ibid. 39. utatur singulo mense rasura eboris cum modico vini. Laudatur quoque gentiana cum betonica pulve; vel &c. MSS. utatur singulo *mane* rasura eboris cum modico vini. Laudatur quoque gentiana, *vel betonica* pulver. &c. 162. 3. frequenter utatur. Quoniam autem generatio fœtus proportionem exigit inter principium activum, & passivum, ideo quædam *erunt* administranda ab Illustrissimo D. Conjuge: MSS. frequenter utatur. *Abstineat perpetuo ab acidis, & ab austeris, & vinum alteretur infusione Chalybis; sicut & jusculo, & reliqua potiones. Motui localis summe conveniet, ut facilius succedat transpiratio; sonnus excedens vitetur, hilaremque ducat vitam.* Et quoniam generatio fœtus proportionem exigit inter principium activum, & passivum, ideo quædam *mixtim* administranda erunt *illustrissimo D. Conjugi.* ibid. 7. post levem corporis expurgationem factam fol. Cass. &c. MSS. factam *Florib.* Cass. &c. ibid. 9. temporis tractu fermentata materia circa malleolum, paulus exagitatus est: MSS. *ferruminata congesta jam tartarea* materia, circa malleolum, &c. ibid. 20. pro ossium fermentatione: MSS. pro ossium *ferruminatione.* 163. 41. frequens tartari usus conveniet, vel singulo mane infusio fenæ cum pilulis ex Aloe, aut Jalapa, &c. MSS. vel singulo *mense* infusio fenæ, vel pilulæ ex Aloe, aut &c. 170. 31. & post x. dies cum eodem sero Caprili ex usu sit jus Chalibeat., alterat. fumar. &c. MSS. & post decem dies cum eodem sero caprili *assumat gr. xx. antimonii diaphoretici. At si non arrideat serum caprile*, ex usu sit jus chalybeatum alterat. fumar. &c. 178. 34. Clysteres pariter injicientur paratilacte, & vino Chalyb. vel ol. amygd. dul. cum decoct. emollien. cui addatur mel. viol.: MSS. Clysteres pariter injiciantur parati lacte *vaccino* chalybeato, vel oleo violar. & amygdal. dul. *aut* decocto emollienti, cui addatur mel violatum, &c.

Ex

Ex quibus, & aliis, quæ modò non afferuntur, eruditis mirum est pleraq; à Medicis (a) & *Sapientissimi Auctoris gloriæ, & populi incolumitati, & Reipublicæ Literariæ utilitati* servire cupientibus animadversa non fuisse; præsertim cum adeò sint manifesta, ut nec Typographum ipsum latuisse videantur; cui ut magna est habenda gratia, quòd alias (b) *innumeras labes eluerit*, ita cum eodem *mutuò agendum* est, quamvis scripserit, Malpighium, certè contra quàm ipsi in more fuit, *tenebris quadam de industria involvisse, nec tam quid diceret, quam quid non diceret, alicubi laborasse*; ab *Exemplaribus* enim *tam fœdè scriptis* vix aliter sentire poterat. Sed rumm id fecerit (c) *Vir antiqui candoris, & fidei*, rumve morborum (d) *Historias neglexerit*, ex fidelissimis, nunc quasi coacta Consiliorum, & Epistolarum ejus Editione perspicuum fiet; quam Bononiæ curat Joannes Ambrosius Argelatus.

Datum Bononiæ IV. Non. Sextilis. MDCCXIII.

The following Lines have been written at the End of the Printed Copy.

Qui Centuriam sub nomine Consiliorum Malpighii Batavii edidit, fuit Hieronymus Gaspari Med. & Philos. Veronensis, qui in præfat. ad Lectorem, ut se Antonii Vallisneri Discipulum exhibet, sic dicta Consilia ab eodem recepisse fatetur.

(a) Edit. Patav. Lectori.
(b) Ibid. Typographus.
(c) Act. Hafn. Vol. V. Par. I. Num. 14. &c.
(d) Edit. Patav. Typographus.

Arti-

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Article XXIX.

A Letter, *written to* Her Majesty *by the Patriarch of* Alexandria.

To the most Pious, Serene, Powerful, Invincible, and Christian Princess, *ANNE*, Queen of *Great Britain*, Anointed of God.

Samuel, *by the Divine Mercy, Bishop and Patriarch of the great City of* Alexandria, *and Judge of the Earth*,

Sendeth, beseeching God to bless Her with a long and safe Reign, with Trophies and Victories, through Christ our Saviour, over Her Enemies, with profound Peace, a firm Establishment free from Factions, together with Health, and all other Blessings and Comforts.

To address Your Majesty in proper Terms, to make Use of just Figures and Expressions comprehensive of your Praise, and suitable to the Royal and Christian Character which they draw, is not every one's Talent; nor are any equal to it, but they who are acquainted with Your Majesty, as well as Your Greatness; Such as have the Honour to converse with You in private, and serve You in publick; such as the Holy Scriptures stile the Prudent, in the Book of *Proverbs*. ——— *The Man that is prudent, and diligent in his Business, he shall stand before Kings* ——— And indeed it has been Your Majesty's peculiar Care to search for Men, who are Famous for their Wisdom and Dignity, who carry the Marks of the Divine Grace, Instructing and Perfecting them; and to make Choice of such for Your Ministry.

We Approach YOUR MAJESTY, and though the Danger of condemning our ſelves for Preſumption and Arrogance, forbids us to approach with too much Aſſurance and Confidence, but adviſes us rather to be ſecurely and ſafely ſilent; yet ſince Your Royal Name, Gracious Queen, is the Darling of the World, and is every where attended with Divine Praiſes, (YOUR MAJESTY being a Perſon, whom the Dwelling of the Holy Spirit in You, and Grace plentifully poured into Your Soul, and reſiding there, have ſhewn a precious Treaſure of Virtues;) ſince Your Ornaments are numberleſs, and an inexhauſtible Subject of Praiſe; We, who can offer nothing but Praiſe, preſume to ſay this at leaſt, That every perfect Gift cometh from above, from the Father of Light; That YOUR MAJESTY received Your Crown, Scepter, and Purple, from Heaven, and owe to it the Continuance of Your Power.

As YOUR MAJESTY excels every one, ſo You give them Occaſion to Admire and Extol You; and among the other Graces with which God has endowed You, to proclaim in particular thoſe Chief and Primary ones, Love to God, and Your Readineſs to condeſcend to good Offices, and Your Infinite Compaſſion and Mercy.

'Tis upon this YOUR MAJESTY's Character that we ground our Confidence and Truſt, who have taken upon our ſelves the Protection of Chriſt's Church, being legitimately and in right Succeſſion inveſted in the Government of the Holy and Apoſtolical Chair of the Holy Apoſtle and Evangeliſt St. *Mark*, the Ancient and Patriarchal See of *Alexandria*. We cannot any longer bear to be ſilent, but are emboldened to ſpeak, and give YOUR MAJESTY this preſent Trouble: We fly to the Fountain of Your Goodneſs and Compaſſion; We lay our ſelves at Your Feet, hoping that this our Boldneſs will not be imputed to us as ſuch, but will be excuſed by YOUR MAJESTY's chearful Compaſſion. We do not Addreſs You in a Manner worthy Your Greatneſs; but we ſend You our fervent Prayers, and Patriarchal Benedictions, in the Grace and Power of the Holy Spirit.

The

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The Renowned and Glorious Fame of YOUR MAJESTY, hath in these our Times, reached as far as *Egyptian Arabia*. You are reported to be the Relief and Comfort of the Poor, the Support and Rest of the Oppressed and Weary, the Covering of the Naked, the Food of the Hungry, the Liberty of the Captives, the Protection of those that are in Danger, the Bulwark of Cities, the Pillar of the Church, the Liberal Benefactor of Patriarchs and Fathers of the Church, and lastly, the Adorner and Patroness of Holy Sees.

These and other Your good Deeds and Royal Accomplishments, acceptable all in the Sight of God, loud Fame has proclaimed to the Ends of the Earth. Which amiable Qualities being our frequent Theme, cause us silently to reflect upon their first Cause and Author, God, from Everlasting: Who by his Providence foreknowing that You, Great Princess, would prove full of Grace, Religious, Prudent, and Couragious, thought fit in his Wisdom to enrich You with a various Store of Divine Graces (as placing them in a safe Repository) to which adding a certain Chearfulness and Gaiety, which should, like the Sun Beams, diffuse it self around, he in the End crown'd all with a Diadem, which he had before prepared for You. Thus variously imbued with Regal Ornaments, You Shine and Enlighten all around You, whilst You gather to Your Self Heaps of Praise and Renown in all Parts; and from all Mankind, receive fresh Tidings of Your spreading Fame.

Among the rest, GREAT QUEEN, we (hoping and trusting in these Your Virtues) do send our most Holy Brother in Christ *Arsenius*, the Metropolitan of *Thebais*, and Governor of the Regions about *Nile*; (which Province is subject to our Holy and Patriarchal See of *Alexandria*) and with him *Gennadius*, the Holy Abbot of the Presbyter Monks (belonging likewise to this See) to prostrate themselves humbly at YOUR MAJESTY's Feet.

We therefore request of YOUR MAJESTY, first of all, that these Men, with all their Company, may find Grace and Reception at Your Hands, and meet with

Civil Entertainment in Your Kingdoms; for they repreſent this moſt Holy See, and our own unworthy Perſon; And they are Men, who have been from their Youth Legitimate and Faithful Miniſters of Chriſt's moſt Holy Church.

In the next Place, we beg that we may be made Partakers of YOUR MAJESTY's Beneficence and Liberality, and bear Shares in the precious Gifts and Alms, which You ſhall be pleaſed to beſtow. For great and heavy are our Calamities, being oppreſſed beyond Meaſure, labouring under exceeding Poverty, and in great Danger of falling into the loweſt Gulph of Miſery. For this Patriarchal See ſuffers extremely through pernicious Corruptions, in the midſt of ſo much, and ſo great Atheiſm of theſe *Arabian* Parts. A See, which for its inviolable Adherence to, and preaching up of Chriſt's true Religion and Piety, has till this Time ſhone like a bright Star in *Egypt*. Nor is the Ruin which daily threatens it, ſo much owing to the open Wickedneſs and Infidelity of the profeſſed Enemies of Chriſt, as to the ſecret Impieties and inteſtine Malice of Men of our own Order: 'Tis by theſe that we are brought into ſuch a Chaos of infinite Miſeries, Troubles, and Debt; owing above Sixty Purſes of Money, which we borrowed of others, and for which we pay great Intereſt; and being forced to deliver up the Patriarchal Habit and Ornaments, and other Ones, the manifeſt Tokens of Your Piety, Goods belonging to the Church, ſome to be ſold, and the reſt to remain in the Creditors Hands, as Pledges. But YOUR MAJESTY may learn the whole Caſe from our Credentials; which are in the Hands of thoſe Reverend Men whom we have ſent, and which will briefly explain the Grounds of our preſent Calamities: Or You may have it more fully from their own Mouths; for we do not think it proper, nor decent, to tire YOUR MAJESTY's Patience with too long a Narration at preſent, though it be ſuch a one as may deſervedly excite Sorrow, and draw Tears.

We lift up our Voice and Hands to Almighty God, Supreme Governor of all, by whom the Kings of the Earth

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Earth do reign, and Princes bear Sway, beſeeching (from the Bottom of our ſorrowful Heart) his Eternal, Immortal, and Divine Power, to Preſerve and Eſtabliſh Your Pious MAJESTY's Throne to all Ages; and that he would likewiſe bleſs Your Gracious and Serene MAJESTY: Who are the Baſis and Foundation of Religion, the Inſuperable Bulwark of the Orthodox Faith, and a Wall built by Chriſt for the Defence of his Church. Let us obtain, O Merciful Lady, ſuch Aſſiſtance from You, as is worthy a QUEEN to give, through Chriſt our Lord and Saviour. We are grievouſly ſtreightned in our Circumſtances, faint and ſpent under our Labour and Sorrow. Let us not fall from the good Hopes we have entertained, leſt returning empty, and nothing profited, we be aſhamed. Make the moſt Merciful God Your Pattern: Stretch forth Your aiding Hands to the Impotent: Shew Your Self a quiet and ſafe Harbour to us: Iſſue forth Your Royal Commands in our behalf: Recommend us to all that bear Rule under You, to the Honourable the Lords of Your Parliament, to all Inferior Magiſtrates, Clergy, Laity, as well abſent as preſent; in ſhort, to all well diſpoſed Perſons, for their common Aſſiſtance and Charity; and furniſh our Emiſſaries with Your Royal Letters to all the Parts of Your Dominions, to all Your Provinces, Cities, Iſlands, &c. We, when we ſhall thus at length have obtained Aſſiſtance by Your Mercy, and Relief in our Misfortunes, Refreſhment and Reſt from our Labours, will inceſſantly return our Thanks to Your Gracious MAJESTY, and our Praiſes to God; to whom be Glory and Adoration for ever and ever. *Amen.*

Given at our Patriarchal Seat in Egypt, Feb. 25. 1712. *Of the Indiction* 5.

I remain,
O moſt Sacred, Powerful, and Serene Princeſs,
YOUR MAJESTY's *moſt Humble Servant,*
and hearty Petitioner to God for You,

SAMUEL, *by the Divine Grace, Patriarch of the Great City of* Alexandria.

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A LETTER written to His Grace the Lord Archbishop of YORK, by the Patriarch of *Alexandria*.

SAMUEL, *by the Mercy of God, Bishop and Patriarch of the Great City of* Alexandria, *and Judge of the Earth.*

To the most Happy, Wise, and Religious, the Archbishop of *York*, Prelate of the Catholick Church in that City, and most Worthy Brother in the Holy Spirit of our Unworthiness:

Sendeth Greeting in Christ, and wisheth Health and Prosperity.

A Man shall be satisfied with Good, by the Fruits of his Mouth; and the Recompence of a Man's Hands shall be rendred unto him. Grace and Mercy is to his Saints, and he hath Care for his Elect. For the Good are good Things created from the Beginning. Thus it is written in the Holy Scripture. One good Man assists another; and it is the distinguishing Mark of a good Man, to be beneficial to others. God himself seems to encourage and excite this benign Disposition in Man by his own Example, in this, that he suffers not those, who have aided others, to be destitute themselves of Assistance, when they need it.

'Tis in these Words, which are full of Sweet and Divine Comfort, that I place my Confidence and Trust: Who, by the Divine Mercy, have taken upon me the Government of that most Holy and Apostolical Chair of the Apostle and Evangelist St. *Mark, viz.* the Ancient and Patriarchal See of *Alexandria:* And I am Canonically ordained, and elected to that Chair according to the Ecclesiastical Constitutions. I make bold at present, presuming upon your Grace's good Character, and relying upon your Benevolent and Christian Temper and Disposition, to send my Fraternal Sa-

Salutation in Christ, together with my ardent Desire, and earnest Petition. My Case is truly deplorable. With an Humble Spirit, and a Sorrowful Heart, I beseech you to look upon me with Compassion; and like unto those who are of the same Kindred and Family, to sympathize with me in these my great Misfortunes, and intolerable Calamities; and that you would friendly and kindly receive and entertain *Arsenius*, our Holy Brother in Christ, the Metropolitan of *Thebais*, Governor of the Country lying near the *Nile*; which Province is subject to our Holy and Apostolical See; whom I have sent with *Gennadius*, Abbot of the Monastery belonging likewise to our Patriarchal See: and those who accompany them, bringing with them Credentials, which plainly and briefly explain and shew all our Misfortunes, and the unexpected Causes of such Evils; together with the dangerous Corruptions which the Holy See at present labours under; and, if you please, you may learn all this from their own Mouths more at large.

We furthermore beseech your Grace to recommend those whom we have sent, and to acquaint others with our unhappy Case and Misfortunes; and that you would not only speak, but write Letters in our Favour; that you would intreat the Queen, Her Majesty, and exhort the Nobility, Magistrates, and all pious and well disposed Christians that are put under your Care, and live within your Diocese, to espouse our Cause; and that lastly, you would do this with the same Kindness and Sincerity, that you bear towards your intimate Friends. We beg your Grace to pity us, and lend us your helping Hand; that we, who are unable of our selves, may by your Assistance get clear of our great Misfortunes. We rest in the good Hopes and Expectations that we have of your Aid, not doubting of your Compassion towards us, or of the Influence your Persuasion will have upon others: In the Name of the Great God, and of our Saviour and Chief Shepherd Jesus Christ, who will grant Your Grace, that rightly divide the Word of his Truth, Health and long Life. *Amen.*

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Given at our Patriarchal Seat in Egypt, *in* February, *in the Year of our Lord* 1712. *Of the Indiction* 5.

I remain,

Your Grace's Brother in Christ,

SAMUEL, *Patriarch of* Alexandria.

These Two Letters have been translated from Modern *Greek* by Mr. *Sharp*, Younger Son of the Lord Archbishop of *York*. That Young Gentleman is very much esteemed upon several Accounts; and this Translation is a remarkable Instance of the great Progress he has already made in his Studies.

I have not seen the Letter, which the Patriarch of *Alexandria* has writ to His Grace the Lord Archbishop of *Canterbury*.

ARTICLE XXX.

A FURTHER ACCOUNT *of the* HISTORY OF THE COUNCIL OF CONSTANCE, *lately published by Mr.* LENFANT.

ALL * *Europe* was formerly torn by the Factions of the Antipopes, who anathematized one another, and interdicted all the Princes and Nations of a different *Obedience*. That great Schism, which lasted Forty Years, or thereabouts, began in 1378. with *Urban* VI. and *Clement* VII. The former was Elected at *Rome*,

* *See* Art. XXVII.

and

and the latter at *Fondi*, in the same Year. Some other Popes kept up the Schism. *Benedict* XIII. succeeded *Clement* VII. who resided at *Avignon*; and *Urban* VI. had for his Successors at *Rome Boniface* IX. *Innocent* VII. and *Gregory* XII. The Council of *Pisa*, which met in the Year 1409. to determine that important Affair, made it more difficult and intricate than it was before. 'Tis true, that *Benedict* XIII. and *Gregory* XII. were deposed by that Assembly, and *Alexander* V. Elected in their Room. But the Two former, who refused to appear, either in Person, or by their Proxies, rejected the Authority of that Council, and maintained their Election with greater Obstinacy than ever. Thus instead of Two Popes, there were Three.

Alexander V. being dead at *Bologna* in the Beginning of *May* 1410. *Balthazar Cossa*, a *Neapolitan*, Cardinal Deacon of St. *Eustachius*, was elected in his Room, under the Name of *John* XXIII. by the Interest of *Lewis of Anjou*. That Pope was acknowledged by the greatest Part of *Europe*. *Benedict* XIII. had only for him *Spain*, *Scotland*, and some particular Lords, such as the Counts of *Foix* and *Armagnac*. *Gregory* XII. was almost alone at *Rimini*, having only in his Interest some Parts of *Italy* and *Germany*, where the Emperor *Robert* endeavoured to keep up the Credit of that Pope. But that Emperor being dead soon after the Election of *John* XXIII. the latter found himself delivered from a powerful Enemy; and in order to get a powerful Friend, he favoured the Election of *Sigismund*, King of *Hungary*, who was unanimously acknowledged King of the *Romans*, after the Death of his Competitor. The Prosperity of *John* XXIII. was attended with some Misfortunes. On the one Side, the Fleet which *Lewis of Anjou* had put to Sea against *Ladislaus*, was beaten, whereby the Affairs of that Pope were very much impaired; and on the other, he lost the *Frioul*, and some Places which he possess'd in *Romagna*. But this Loss did not sink his Courage. Being assisted by *Lewis of Anjou*, he went to *Rome*, where he made a solemn Entry, and was received with great Acclamations. That Pope remained there, whilst

Lewis

Lewis of Anjou marched againſt *Ladiſlaus*, over whom he obtained a complete Victory, which would have made him Maſter of the Kingdom of *Naples*, if his Generals, and thoſe of the Pope, had been willing to improve that Opportunity. But *Lewis of Anjou* being returned into *France*, *Ladiſlaus* grew formidable to the Pope, who found himſelf obliged to proclaim a Cruſade againſt that Prince, as againſt a Schiſmatick, and Diſturber of the publick Peace. *Ladiſlaus*, on the other Side, being afraid that this Cruſade would bring upon him a general Conſpiracy, made a Treaty with *John* XXIII. which was of no long Continuance. For in the ſame Year, he entred into *Rome* with a great Army, and expelled the Pope, who fled to *Florence*.

John XXIII. finding it impoſſible to maintain himſelf againſt ſuch a powerful Enemy, as *Ladiſlaus*, and being ſenſible that he could never enjoy the Pontificate peaceably, as long as the Schiſm ſhould laſt, had recourſe to the Emperor *Sigiſmund*, who was then in *Italy*. That Prince and the Pope reſolved to call a general Council, as being the only Way to put an End to the Schiſm.

I muſt obſerve, that *John* XXIII. had ſummoned a Council at *Rome* the Year before, according to the Decree of the Council of *Piſa*; but few People went to it. Nay, every thing was managed with ſo much Confuſion, that the Pope was obliged to prorogue that Council. *Nicolas de Clemangis*, a Contemporary Writer, relates a pleaſant Adventure, which happened in that Aſſembly. He had it from an Eye-Witneſs, and it is confirmed by *Theodorick de Niem*. As ſoon as the Council met, every body being ſeated, a dreadful Owl flew out from a Corner of the Church, where the Aſſembly was held. It ſtared upon the Pope, and made horrid Cries. Some Fathers trembled with Fear: Others could hardly forbear Laughing, whiſpering in one another's Ears, and ſaying, That *the Holy Ghoſt appeared under a very ſtrange Shape*. The Pope himſelf being quite out of Countenance, broke up the Aſſembly. But in the Second Seſſion, the Owl appeared again, ſtaring ſtill upon the Pope. At laſt the Fathers of the Council, not being able to drive the Owl out of the Church,

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Church, resolved to get themselves rid of that unlucky Animal: They fell upon it with Cudgels, and killed it.

It was at last agreed by *Sigismund* and *John* XXIII. that a General Council should meet in the Imperial City of *Constance*, the First Day of *November*, 1414. The Pope arrived there the 28th of *October*. All the Authors acknowledge, that he went to the Council very much against his Will. As he was crossing a Mountain of the *Tirol*, he was overturned; and being asked whether he had hurt himself, he answered: *I am down, by the Devil: It had been better for me to stay at* Bologna. Afterwards looking upon the City of *Constance* from the Top of that Mountain, he said, *I see the Hole wherin Foxes are caught.*

John Hus was not long expected; for he arrived at *Constance* the 3d of *November*. The Trial of that Famous Divine being a very curious Piece, must needs be very acceptable to the Readers. I shall therefore pitch upon it, to give a Specimen of this History of the Council of *Constance*. Mr. *Lenfant* assures us, that he has made several new Discoveries relating to the Doctrine, the Safe-Conduct, and Trial of *John Hus*; and that they are grounded upon undeniable Proofs. He adds, that the Readers will be undeceived in many Particulars, which have been misrepresented through the Carelessness or Partiality of Historians. The Author advances nothing, without quoting a good Authority for it; but his Citations are so numerous, that I have thought fit to lay them aside.

ARTI-

ARTICLE XXXI.

AN ACCOUNT *of the Life and Tryal of* JOHN HUS.

JOHN DE HUS, or *Hussinetz*, was so called from a Town, or Village, of that Name in *Bohemia*, where he was meanly born, *obscuro loco natus*, according to *Æneas Sylvius*, a Contemporary Writer. The same Author commends him for his Wit and Eloquence, for his Skill in Philosophy, and for the Regularity of his Life. *Trithemius*, who writ much about the same Age, represents him as a Man Eminent for his Wit, Subtilty, Eloquence, and great Knowledge of the Holy Scripture. A Jesuit of *Bohemia*, (*Bigoslaus Baldinus*,) who is not favourable to *John Hus*, has drawn his Character in the following Words, *He was*, says he, *more Subtil than Eloquent; but his Modesty, and the Severity of his Manners, his austere and unblemished Life, his pale and extenuated Face, his Mildness and Affability towards every body, without excepting the meanest People, were more persuasive, than the greatest Eloquence.* There is nothing that better discovers the Characters of Men, than the Letters which they write to their particular Friends, especially in some nice Conjunctures, wherein they disclose their Heart in Hopes of Secresy. The Letters, which *John Hus* writ from *Constance* to *Prague*, were of that Nature. He did not design that they should be made publick: On the contrary, he earnestly desired that no body should see them, lest they should bring him, or his Friends, into Trouble. 'Tis true, he speaks in those Letters with great Vehemence against the Church of *Rome*, or the *Romish* Clergy in general, and against his Judges in particular; but the Sequel of this Discourse

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course will be a full Apology for him in that respect. Any Impartial Reader will observe in his Letters, a Piety, Candor, Simplicity, Zeal, Charity, Constancy, and Greatness of Soul, worthy of the Apostolical Ages. He happened to be in very proper Circumstances to display all those Virtues. The University of *Prague* was then very flourishing: A vast Number of Students resorted to it from all Parts. *John Hus* took all his Degrees there, excepting that of Doctor, which he does not seem to have had. In 1393, he was made Batchelor and Master of Arts. In 1401, he was Dean of the Faculty of Philosophy, and in 1409, Rector of the University, in which he had a great Authority.

He was no less considerable in the Church, than in the University. In the Year 1400, he was appointed Confessor to *Sophia of Bavaria*, Queen of *Bohemia*, and 'tis said he had a great Ascendent over the Mind of that Princess. In 1402, he acquired a great Reputation by the Sermons, which he preached in the Famous Chapel of *Bethlehem*, of which he was Curate. It does not appear, that he was accused of any Innovation before that Time. The great Applauses, which *John Hus* had in his Chapel of *Bethlehem*, and his Interest at Court, moved him doubtless to preach with greater Freedom against the Abuses of the Church of *Rome*, and the disorderly Lives of the Clergy. However, 'tis not likely that he preached in that Chapel any suspicious Doctrine, till the Year 1409. And indeed about *July* 1408. *Sbinko*, Archbishop of *Prague*, declared in a Synod, that after an exact Information, he had found no Errors in *Bohemia*. 'Tis true, that in the Year 1403. *Sigismund*, who took then the Title of *Governor of Bohemia*, having forbidden to raise any Mony in that Kingdom, in order to carry it to *Rome*, because he was exasperated against *Boniface* IX. who supported *Ladislaus*, *John Hus* took hold of that Opportunity to preach against the Indulgences of that Pope. But it was then neither a Crime, nor an Heresy: *Sigismund* approved of it: *Wenceslaus*, being angry with *Boniface* IX. who had consented to his Deposition, was not displeased with it: Besides, the scandalous

lous Schism of the Popes did sufficiently authorize such Sermons.

It was therefore about the latter End of the Year 1408, and in the Beginning of 1409, that People began to exclaim against *John Hus*; which happened upon this Occasion. When the greatest part of *Europe* had forsaken *Benedict* XIII. and *Gregory* XII. to embrace the Neutrality, *John Hus* exhorted all the *Bohemians* to renounce likewise their Obedience to *Gregory* XII. and to join with the College of Cardinals in order to reunite the Church. Nay, he perswaded the whole University to side with the Cardinals of both Obediences, who were resolved to call a Council. But the Archbishop of *Prague*, being still devoted to Pope *Gregory*, as well as his Clergy, exclaimed against the University, and particularly against *John Hus*, and forbad him to exercise the Sacerdotal Functions in his Diocese. *John Hus*, who upon this Occasion, spared neither the Pope, nor the Ecclesiasticks, drew upon himself the Hatred of the greatest Part of the Clergy.

Much about the same Time there happened a Dispute, whereby he got a great many Enemies in *Germany*. The Emperor *Charles* IV. having founded in 1347, the University of *Prague*, upon the Foot of those of *Paris* and *Bologna*, divided it the next Year into Four Nations, *viz.* that of *Bohemia*, which took in *Hungary*, *Moravia*, and *Sclavonia*, and those of *Bavaria*, *Poland*, and *Saxony*, which went by the Name of the *German Nation*. According to the Statutes of the Two Universities just now mentioned, the *Bohemians* were to have Three Votes, and the Foreigners but one in the Deliberations of the University. But the *Germans* being more numerous than the *Bohemians*, who did very much neglect their Studies, engrossed by degrees the Three Votes to themselves, and by that means all the Profits of the University. *John Hus* perceiving that some of his Countrymen, such as *Jerom of Prague*, and *John de Zwikowics*, could not endure the Usurpation of the *Germans*, joined with them to desire the Court, that, according to the Practice of the University of *Paris*, and the Ordinance of *Charles* IV.

IV. the *Bohemians* should have Three Votes, and Foreigners but one. The Cause was pleaded with great Heat on both Sides. *John Hus* having a great Interest at Court, especially with the Queen, obtained at last a Declaration from the King in Favour of his Countrymen. Whereupon the *Germans* left the University.

It was then that the *Bohemians*, being no longer afraid of the *Germans*, began to exclaim more openly against the Clergy, according to the Notions of *Wickliffe*, whom they did very much commend. *John Hus* represented him as a Saint in the Sermons which he preached at *Prague* in his Chapel of *Bethlehem*; and his Zeal, joined with his Capacity, did quickly bring over to his Side the greatest and soundest Part of *Bohemia*, notwithstanding all Oppositions from the Clergy. The Thing being come to the Knowledge of *Alexander* V. that Pope ordered *Sbinko*, Archbishop of *Prague*, to put a Stop to those Innovations. By virtue of that Order, the Archbishop caused *Wickliffe*'s Books to be burnt, and forbad the Priests to preach in the Chapels, even in those that were privileged by the Holy See. This Prohibition did particularly concern *John Hus*, and his Chapel of *Bethlehem*; wherefore he appealed in the Name of the University to *John* XXIII. who had succeeded *Alexander* V. *John* XXIII. having committed the Examination of that Affair to his Doctors, most of them were of Opinion, that the Archbishop of *Prague* had no Right to burn *Wickliffe*'s Books, against the Privileges of the University, which held immediately of the See of *Rome*. In the mean time, some Enemies of *John Hus* having told the Pope that he taught Heresies at *Prague*, the Pope summoned him to appear at his Court, which was then at *Bologna*. But the King and Queen, the Lords, the University, and City of *Prague*, sent a Deputation, to desire the Pope, that *John Hus* might be dispensed from appearing at his Court in Person, both because he had been summoned upon false Accusations, and because it was not safe for him to go to *Bologna*, since he had so many Enemies in *Germany*. *Sbinko* himself writ by the King's Order to *John* XXIII. not

only

only to dispense *John Hus* from going into *Italy*, but also to assure the Pope that there was no Heresy in *Bohemia*, and that all his Quarrels with *John Hus*, and the University, had been pacified by the Interposition of *Wenceslaus*. However, *John Hus* sent his Proxies to the Court of *Rome*; but they were imprisoned, and very unworthily treated. Afterwards *John Hus* being excommunicated, found no other Remedy, but to appeal to the next Council. In the mean time he left *Prague*, and retired to the Place of his Birth, where he preached under the Protection of *Nicolas de Hus*, Lord of the Manor; and from thence he writ several Letters to his Friends, wherein he gave them an Account of the Reasons that moved him to retire, and desired them to persist in his Doctrine. The Time when he returned to *Prague*, is not exactly known. It is highly probable, that he came back in 1411, during the Absence of *Sbinko*, who died that very Year in *September*, as he was going into *Hungary* to confer with *Sigismund* about the Means of pacifying the Troubles of Religion in *Bohemia*. *John Hus* returned to *Prague* that Year, as it appears from a Testimonial of Orthodoxy dated in *September*, which he obtained from the University. Much about the same Time, *John* XXIII. proclaimed a Crusade against *Ladislaus*, King of *Hungary*. *John Hus* took hold of that Opportunity, to open the Eyes of the People about the Papal Tyranny. Whereupon he fell out with *Stephen Paletz*, Doctor of Divinity at *Prague*, who was his intimate Friend before, and one of the chief Heralds of that Crusade.

In the mean time, *Conrad*, Archbishop of *Prague*, having, at the Solicitation of *John Gerson*, forbidden *John Hus* to preach in that City, the latter left it again, and probably retired to the Place of his Birth. From that Time, till the Council of *Constance*, he writ several Tracts in Defence of his Doctrine, and among others, his Treatise *of the Church*, out of which they extracted most of those Articles for which he was condemned; and another small Piece entituled *Of Six Errors*. The First Error was that of the Priests, who

who boasted *of making the Body of Christ in the Mass*. The Second consisted in saying, *I believe in the Pope, I believe in the Saints, I believe in the Virgin: John Hus* maintained, that Men ought to believe in none but God. The Third Error was that of the Priests, who pretended *to remit the Punishment and Guilt of Sin, whenever they pleased*. The Fourth concerned this Doctrine, *That Superiors ought to be obeyed, whatever they may command*. The Fifth was, *That a Man is actually excommunicated, whether the Excommunication be just or unjust*. The Sixth Error was *Simony*, which he called an Heresy, and whereof he accused the greatest Part of the Clergy. This Work of *John Hus* proved the more acceptable to the *Bohemians*, as being only levelled at the Clergy, who had made themselves odious to every body. The Clergy, on the other Hand, having opposed that Book with all their Might, *Bohemia* became upon that Account the Stage of an intestine War. It was thought that the Council might pacify those Troubles; and therefore *John Hus*, having appealed to that Assembly, was summoned to it, and went to *Constance* very willingly. Had he refused to go, he would have found it very difficult to dispense himself from it, *Sigismund* having writ to *Wenceslaus* to send him thither.

When the Time of the Council drew near, *John Hus* took the necessary Measures for his Safety. To that end, he asked a Testimonial of his Orthodoxy, not only of *Conrad*, Archbishop of *Prague*, but also of the Bishop of *Nazareth*, Inquisitor of the Faith in *Bohemia*, and obtained it in *August* 1414. The Archbishop having assembled a Provincial Synod at *Prague* in that very Month, *John Hus* presented himself, without being called, to give an Account of his Faith, and to declare that he was going to the Council with that Design. Being denied Admittance, he got an Act of their Refusal drawn up in due Form by a Notary, and signed by several Witnesses. Afterwards he set up Bills upon the Doors of the Churches and Palaces at *Prague*, to notify his Departure, and to invite every body to come to *Constance*, that they might be

Witneſſes of his Innocence or Conviction. He took Care to publiſh the ſame Notification every where in his Way to *Conſtance*.

John Hus ſet out from *Prague* about the 11th of *October*, 1414. It appears that tho' he was fully perſuaded of his Innocence, yet he foreſaw what would be the Conſequence of his going to the Council. For in a Letter which he writ to one of his Friends, immediately before his Departure, he deſires him upon the Back of the Letter not to open it, but when he receives certain Advice of his Death. He makes in the ſame Letter a kind of Teſtament, and Confeſſion, wherein he repents, among other Things, of having loſt too much Time, and taken too great a Delight in playing at Cheſs. (This is a very remarkable Paſſage. If *John Hus* had not been a very good Man, he would not have repented of his Fondneſs for ſuch an innocent Diverſion, as that of playing at Cheſs.) He does not diſſemble in that Letter, that he had freely cenſured the Clergy for their Avarice and diſorderly Lives, and that it was the Reaſon why, *through the Grace of God, he ſuffered a Perſecution, which would quickly be conſummated.* Much about the ſame Time he writ to his Friends of *Bohemia* a Letter, wherein he ſays that he foreſees he ſhall be ill uſed by the Council upon falſe Accuſations, and that he ſhall have a prodigious Number of Enemies among the Biſhops, Doctors, and Monks, and even among Secular Princes. He beſeeches the Lord to enable him to perſevere in the Truth, being reſolved to ſuffer Death, rather than *to betray the Goſpel by any Baſeneſs*: He deſires his Friends to pray for him, that he may glorify God by a Chriſtian Faith, if he is condemned; or return to *Prague*, without making any Step contrary to his Conſcience, and be more zealous than ever *in extirpating the Doctrine of Antichriſt*. That Letter, written in *Bohemian*, was tranſlated into *Latin*, and falſified by his Enemies, who ſent it to *Conſtance*, where, as one may judge, it proved very prejudicial to him. Being come to *Nuremberg*, he writ to his Friends another Letter dated *October* 17, whereby it appears, that

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he was kindly entertained even by the Clergy in his Way to *Conſtance*.

The next Day after his Arrival in that City, he had it notified to *John* XXIII. by Two of the *Bohemian* Lords, who had accompanied him from *Prague*, viz. *John de Clum*, and *Henry de Latzenbock*. At the ſame time they declared to that Pontiff, that *John Hus* was provided with a ſafe Conduct from the Emperor *Sigiſmund*, and deſired him to grant him his Protection, and to take Care of the Obſervation of that ſafe Conduct. The Pope received thoſe Lords very graciouſly, and made this Proteſtation to them: *If* John Hus *had killed my own Brother, I would uſe all my Power to prevent any Injuſtice from being done to him all the Time that he is at* Conſtance. And indeed he had there a tolerable Liberty for many Days; and it appears from a Letter of one of his Friends, written Four or Five Days after his Arrival, that the Pope, with the Advice of the Cardinals, took off his Excommunication, and ſignified to him, that he might go every where freely, provided he did not appear at ſolemn Maſſes, to avoid Scandal and popular Tumults. It appears alſo from this Letter, that they were very much afraid at *Conſtance* that he would preach publickly. It is certain, that *John Hus* expected to preach, as one may ſee from Two Sermons, which he had prepared for that Purpoſe, and which are to be found among his Works. If the Council deſigned from the very Beginning to put *John Hus* to Death, it was a prudent thing not to ſuffer him to preach thoſe Two Sermons. There is in them more Strength, Gravity, Order, Perſpicuity and Unction, than in the Sermons of all the other Preachers, without excepting the moſt Eminent. Abating ſome Turns and Expreſſions, the Doctrine is the ſame with the prevailing Doctrine of thoſe Times. Many Doctors had advanced bolder Propoſitions in publick Diſcourſes, and in other Works.

Stephen Paletz, Profeſſor of Divinity at *Prague*, and *Michael de Cauſis*, Rector of a Pariſh in the ſame City, came to *Conſtance* in order to proſecute *John Hus*. The former, who had been his Intimate Friend, became

his greateſt Enemy, as has been already ſaid. He writ ſome Pieces againſt *John Hus*, and one among others, entituled, *Anti-Hus*. Thoſe Two Men being animated with the ſame Zeal, uſed all poſſible Diligence to get him condemned. As ſoon as they came to the Council, they cauſed ſeveral Bills to be poſted up againſt *John Hus*, as againſt an Heretick, and an Excommunicated Perſon; nor could he obtain any Redreſs from the Pope. *How can I help it?* ſaid that Pontiff, *your own Countreymen have done it.* Beſides, they drew up ſome Articles, which they pretended to have extracted out of his Books, and diſtributed them to the Pope, and the Cardinals. Not contented to act like Parties, they behaved themſelves like Spies, obſerving the Conduct of *John Hus* in his Lodgings. 'Tis true, that relying upon the Emperor's Safe-Conduct, and the Pope's Word, he ſpoke pretty freely, maintaining his Doctrine, both in Converſation, and in the Writings which he compoſed. Nay, he ſaid Maſs every Day in a Room, near his Stove, in the Preſence of all his Neighbours, who reſorted to it with Eagerneſs. *Paletz*, and *Michael de Cauſis*, repreſented to the Cardinals, that ſince he ſpoke ſo freely, he ſhould be arreſted.

The Cardinals met in a Congregation at the Pope's, and deputed the Biſhops of *Augſburg* and *Trent*, with a Conſul of *Conſtance*, and a Gentleman, to tell *John Hus*, that he muſt forthwith appear before the Pope and the Cardinals, to give an Account of his Doctrine, as he had often deſired. The Deputies performed their Commiſſion with great Civility; but they had taken Care to poſt in the Neighbourhood a conſiderable Number of Soldiers, if there ſhould be Occaſion for them. *John Hus* anſwered, that he came to *Conſtance*, to give an Account of his Faith in a full Council, and not in a particular Congregation of the Pope and Cardinals; but ſince they would have it ſo, he would go, being reſolved to die, rather than to betray the Truth. He went out accordingly, being accompanied by *John de Chlum*, a generous and zealous Friend, who never forſook him. When he came to the Biſhop's Palace, one of the Cardinals ſpoke to him in theſe Words:

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So many weighty Complaints have been made to us against you, that if they appear well grounded, it will be impossible to bear with you. For the publick Voice accuses you of spreading in Bohemia *capital and manifest Errors against the Catholick Church. We have sent for you to know the Truth of the Matter.* To which *John Hus* answered: *Fathers, I desire you to be persuaded, that I had rather die, than be convicted of any Heresy, much less of many capital Errors, as you say: Wherefore I gladly came to this Council, and I promise you, that if I can be convicted of any Error, I shall readily abjure it.* The Cardinals appeared satisfied with his Answer; and having kept him, and *John de Chlum*, under Custody, went away to meet again in the Afternoon.

In the mean time, they sent to him privately, a *Franciscan* Monk, to observe what he would say, under pretence of an amicable Conversation. That Monk, pretending to be a simple and ignorant Man, told him that he came for no other Reason, but to be instructed, and to discourse with him about several Articles, which he was accused of teaching against the Catholick Faith, and which had raised some Scruples in his own Mind. *In the first place*, said he, *they accuse you of believing, that there remains nothing but Bread in the Sacrament of the Altar after the Consecration.* *John Hus* answered, that it was a false Imputation. *How*, said the crafty Monk; *is it not your Opinion? No*, replied *John Hus*, *it is not.* The Monk had a Mind to insist again upon the same Article, but *John de Chlum* having taxed him with Indiscretion, he proceeded to another Subject, desiring to be excused by Reason of his Ignorance, and because he wanted to be instructed. He asked therefore *John Hus*, what he thought concerning the Union of the Divine and Human Natures in the Person of Christ. Whereupon *John Hus* turning to *John de Chlum*, told him in *Bohemian*; *Believe me, that Man is not so ignorant as he pretends to be; for he proposes to me a very difficult Question:* And then addressing himself to the Monk, *Brother*, said he, *you say, you are a simple Man; but I*

perceive by such a subtil Question, that you are a double Man, and that under an Outside of Ignorance, you conceal a great Penetration of Wit. *John Hus* having answered the Monk's Question, the latter went away, after he had thanked him for his Information. But *John Hus* having heard since, that this Monk * was one of the most Celebrated Divines of *Italy*, wished he had known it sooner, to have a longer Conversation with him.

The Cardinals being met again that very Day at Four a Clock in the Afternoon, resolved, at the Instigation of *Stephen Paletz*, *Michael de Causis*, and some others, that *John Hus* should be imprisoned. Accordingly, they sent in the Evening the Governor of the Pope's Palace, to tell *John de Chlum* that, as for him, he might retire; but that he was ordered to secure *John Hus*. *John de Chlum* went immediately to the Pope to complain of it, as of a manifest Violation of the publick Faith, and of his own Word. But the Pope laid the Fault upon the Cardinals and Bishops, adding, that he himself was in the Hands of those Men. And indeed it does not appear, that the Pope assisted in the Congregation, wherein it was resolved to arrest *John Hus*. However, one cannot believe that the Cardinals would have executed such an Attempt without his Knowledge and Consent. But because he knew that *Sigismund* would be very much displeased with *John Hus*'s Imprisonment, notwithstanding his safe Conduct, he was glad he might say that this Resolution had been taken in his Absence; and the Cardinals, in all Probability, took upon themselves to pacify the Emperor. However it be, *John Hus* was carried to the House of a Canon of *Constance*, and kept there under Custody. In the mean time, *John de Chlum* sollicited the Pope every Day to set *John Hus* at Liberty; and because the Pontiff seemed to doubt still whether he had a safe Conduct from *Sigismund*, though the *Bohemian* Lords had informed him of it, the very next Day after

* *His Name was* Didacus.

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their Arrival, *John de Chlum* confirmed it to him again, but without ſhewing him the Safe-Conduct, becauſe he did not aſk for it, and probably did not much care to be convinced of it with his own Eyes. But *John de Chlum* ſhewed it then to any one who had a Mind to ſee it. That Piece ought to be inſerted here, that the Readers may be the better able to judge of this important Affair.

SIGISMUND, *by the Grace of God King of the* Romans, &c. *To all Princes, Eccleſiaſtical and Secular,* &c. *and to all our other Subjects, Greeting. We recommend to you in general, and to every one of you in particular, with a full Affection, the worthy Maſter* John Hus, *Batchelor of Divinity, and Maſter of Arts, Bearer of the Preſents, going from* Bohemia *to the Council of* Conſtance, *whom we have taken under our Protection and Safeguard, and under that of the Empire; deſiring, that when he comes to you, you give him a good Reception, and treat him favourably, furniſhing him with every thing neceſſary, to haſten and ſecure his Journey, both by Water and Land, without taking any thing from him, or thoſe that are with him, at his Entrance or going out for any Duty whatſoever, and to let him paſs freely and ſafely, ſojourn, ſtop, and return; providing him, if it be needful, with good Paſſports, out of Honour and Reſpect to the Imperial Majeſty.* Given *at* Spire *the* 18*th of* October *of the Year* 1414. *the* 33*d of our Reign of* Hungary, *and the* 5*th of that of the* Romans. *By the King's Order. And lower,* Michael de Placeſt, *Canon of* Breſlaw.

Any one who conſiders the Form of this Safe-Conduct, and the Words, *full Affection*, muſt needs believe that *Sigiſmund* gave it ſincerely; but the Event will ſhew it better than any Conjecture. *John Hus* remained Eight Days at the Canon's, and then was removed and impriſoned in the Monaſtery of the *Dominicans*, where he fell dangerouſly Sick. The Ancient Hiſtorian of his Life (*Op. Hus. To.* I. *Fol.* V. *verſo*) ſays, that the Pope, who probably was not willing that

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he ſhould die of a Natural Death, ſent him his Phyſicians to take care of his Health.

The Accuſers of *John Hus* were no leſs zealous in proſecuting him, than *John de Chlum* in ſuing for his Liberty. *Michael de Cauſis* preſented to the Pope ſeveral Articles, which ought to be inſerted here, as being the Firſt that were produced againſt him. In the Firſt, which concerns the Euchariſt, 'tis ſuppoſed, 1. That he has taught publickly, *That People ought to receive the Communion in both Kinds* †. The Proof of this Article lies in this, *viz.* That ſuch is the Practice of his Followers at *Prague*. 2. That he has alſo taught publickly in the Univerſity and in the Church, or at leaſt that he holds, *That in the Sacrament of the Altar the Bread remains Bread after the Conſecration* ‖. The Examination of *John Hus*, ſays *Michael de Cauſis*, will clear this Article. The Second Article concerns the Miniſters of the Church. *John Hus* is accuſed of ſaying, that *Miniſters guilty of a Mortal Sin cannot adminiſter the Sacraments; and that any one elſe may do it, provided he be in a State of Grace.* The Third Article concerns the Church: *John Hus* is accuſed of teaching, 1. *That by the Church one muſt not underſtand the Pope, the Cardinals, the Archbiſhops, and the Clergy, and that it is a wrong Definition invented by the Schoolmen.* 2d, *That the Church ought not to be poſſeſſed with Temporal Eſtates, and that the Secular Lords may take them away from the Churches and the Clergy with Impunity.* Which appears, *ſays the Accuſer*, becauſe at his Sollicitation moſt of the Churches of *Bohemia* have been deprived of their Revenues. The 4th Article was this, *That* Conſtantine, *and other Princes, committed an Error in endowing the Church.* The 5th, *That all Prieſts are equal in Authority; and that therefore Ordinations, and Caſes, reſerved to the Pope and the Biſhops, are only a mere Effect of their*

† *This Article is falſe,* John Hus *never taught any ſuch thing at* Prague.

‖ John Hus *denied this Article.*

Ambi-

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Ambition. The 6th, *That the Church ceaſes to have the Power of the Keys, when the Pope, the Cardinals, the Biſhops, and all the Clergy, are guilty of mortal Sins; which may very well happen.* The 7th, *That he deſpiſes Excommunication, having always celebrated the Divine Office in his Journey.* There is nothing in the Two following Articles, but what is contained in the foregoing, at leaſt as to the main. After theſe Articles, *Michael de Cauſis* makes ſome Obſervations upon the Conduct of *John Hus.* He accuſes him, 1. "Of having occaſioned the Diſſipation of the "Univerſity of *Prague*, by having recourſe to the Se-"cular Power in order to oppreſs the *Germans.* 2. Of "being the only Man, who maintained the Errors of "*Wicliffe* againſt the whole Univerſity, which con-"demned them. 3. Of perſecuting the Clergy, and "raiſing a Quarrel between them and the Laity, by "alluring the Avarice and Cupidity of the latter, to "the Prejudice of the Eſtates and Revenues of the "former." From whence he concludes, that if *John Hus* eſcapes the Severity of the Council, he will do more Harm to the Church, than ever any Heretick did ſince the Reign of *Conſtantine*; and beſeeches the Pope to appoint ſome Commiſſaries to examine him, and ſome Doctors to read his Works carefully.

This Memorial had the deſired Effect. The Pope appointed immediately Three Judges or Commiſſaries, *viz.* The Patriarch of *Conſtantinople*, and Two Biſhops, to hear the Accuſations brought in againſt *John Hus*, and to tender the Oath to the Witneſſes. Afterwards, the Commiſſaries carried thoſe Accuſations to *John Hus* in his Priſon, where he lay very ſick. He deſired to have an Advocate to defend his Cauſe, becauſe being ſick, and a Priſoner, he could not defend it himſelf. But this was denied him; for, ſaid the Judges, it is not lawful, according to the Canon Law, to take the Part, or to plead the Cauſe, of a Man ſuſpected of Herely. According to the ſame Law, *all Sorts of Witneſſes are admitted againſt an Heretick.* And therefore, they found a great many Witneſſes, among the Eccleſiaſticks of *Bohemia*, whom *John Hus* had

had exasperated by his Sermons. He complains in one of his Letters, that they invented every Day so many False and Captious Articles against him, that he had hardly time enough to answer them. One may see in those Letters, the many Vexations of which he accuses his Judges; how they refused to give him an Advocate; and what Intrigues and Artifices were made use of to prevent his being heard in the Council. Notwithstanding the great Trouble of his Mind, it appears from his Letters that he composed several Tracts, with which he comforted himself in his Confinement: They are to be found among his Works. Besides the Three Judges above-mentioned, the Pope appointed several other Commissaries, doubtless to examine the Doctrine of *John Hus*. Those Commissaries were the Cardinals of *Cambray*, *St. Mark*, *Brancas*, and *Florence*, Two Generals of Orders, and Six Doctors.

In the mean time, *John de Chlum*, not being able to obtain from the Pope, that *John Hus* should be set at Liberty, writ about it to the Emperor, who was still absent. That Prince being highly displeased with an Attempt, whereby his Authority was shamefully trampled upon, sent immediately an express Order to his Ambassadors, to rescue *John Hus* from his Confinement, and even to break open the Prison-Gate, in case of Disobedience. Though the Pope had protested, that he had no Hand in the Imprisonment of that Divine, yet he was very much offended with the Emperor's Order, and slighted it, by suffering *John Hus* to remain a Prisoner. Which moved *John de Chlum* to complain of it publickly in a Paper written in *Latin* and *German*, that was posted up every where.

The Emperor being arrived at *Constance*, the Commissaries in Matters of Religion, who were sensible that the Safe-Conduct of that Prince might put a Stop to the Prosecution of *John Hus*, desired him in general Terms to allow them the Liberty of going on with that Trial. They received as favourable an Answer as they could wish. The Emperor declared, *That the Council was free in Matters of Faith; that they might proceed according to the Rules*, (servatis servandis) *against those*

who

who were notoriously attainted of Heresy, and judge them according to their Deserts, after they have had a Publick Hearing; and as for the Threatnings which had been used in some Places, and in some Writings, in favour of John Hus, *that his Majesty had forbidden the Execution of them, and would do so again, if there was occasion.* Such a sudden Change plainly shews, that *Sigismund* had been already prevailed upon, and that the Clergy gave him to understand, that the Council had a Right to Annul a Promise, which he could not lawfully make to an Heretick. *Gebhard Dacker*, an Ocular Witness, does positively affirm it, in the Preface to his *German* History of that Council. *Sigismund*, says he, *was perswaded by long Discourses, that by virtue of the Decretals, he was dispensed from keeping his Promise to a Man accused of Heresy. Naucler*us, who lived not long after the Council, says also, *They perswaded* Sigismund *that he could not be accused of breaking his Word, because the Council which is above the Emperor, had not given a safe Conduct to* John Hus; *and therefore he had no Right to grant him one without the consent of the Council, especially in Matters of Faith. The Emperor yielded to that Decision as a good Son of the Church.* The same may be inferred from the very Words of the Emperor; for speaking to *John Hus*, when the latter was examined, he told him, that some believed he had no Right to allow any Protection to an Heretick, or to a Man suspected of Heresy. And indeed it sufficiently appears that this was the Opinion of the Council, from Two Decrees which they made to clear the Emperor, and to suppress the ill Reports that were made of him, upon account of the Safe-Conduct so shamefully violated by the Imprisonment of *John Hus*. What has been said, plainly shews, that *John Hus* fell a Sacrifice, not only to his Enemies Anger, but also to the Emperor's Weakness and Superstition, not to say to his Perfidiousness. *John Hus* says in a Letter, which he writ in his Confinement, that before his Departure some Men foretold him that he should be betrayed by that Prince, and never return to *Prague*.

Here

Here follows a remarkable Paſſage relating to this important Subject. It is highly probable, that the Council would have been diſſolved, and conſequently, that the Schiſm had not been ſuppreſs'd, if the Emperor had not ſacrificed *John Hus*, and his own Authority to the Fury of the Clergy. A Letter * written by that Prince to the *Bohemians* in 1417, proves this Aſſertion. He repreſents to them the ſad Conſequences which may attend their Diviſions, occaſioned by the Execution of *John Hus*; and then he adds, that when he heard that *John Hus* deſigned to go to the Council, he was very glad of it, in hopes that he would clear himſelf. *But*, ſays the Emperor, *he arrived at* Conſtance *whilſt I was ſtill abſent, and was Arreſted there, as you know. If he had come to me before, and had entered into* Conſtance *with me, perhaps his Affairs would have taken another Turn. God knows, and I cannot expreſs it, how much I have been afflicted at his Misfortune; and all the* Bohemians *who were then with me, have ſeen how I beſtirred my ſelf about that Affair, and that many times I went out of the Council in great Fury: Nay, I had left* Conſtance, *when the Fathers of the Council ſent me Word, that if I would not allow the Council to adminiſter Juſtice, they had nothing to do at* Conſtance: *So that I reſolved to meddle no more with that Affair, becauſe if I had been willing to concern my ſelf any longer for* John Hus, *the Council would have been diſſolved. It is not an Aſſembly of ſome Eccleſiaſticks: The Ambaſſadors of all the Chriſtian Kings and Princes are at* Conſtance; *and every Body is perſuaded of the good Conduct and juſt Government of the Council, eſpecially ſince the Kings and Princes, who acknowledge* Peter de Luna, *have joined with us. You cannot therefore take the Part of* John Hus, *without oppoſing all Chriſtendom*, &c. From what has been ſaid it plainly appears, that there is nothing more undeniable than the Violation of the Safe-Conduct granted to *John Hus*;

* Meleh. Goldaſt. Append. Docum. p. 156.

this

and that all the Apologies which have been made to palliate that Perfidiousneſs, are vain and frivolous.

The remaining Part of this Account may be ſeen in Art. XXXV.

ARTICLE XXXII.

JUGEMENS DES SAVANS ſur les Auteurs qui ont traité de la Rhetorique, avec un précis de la Doctrine de ces Auteurs. Tome premier contenant les Auteurs Grecs, & les Latins juſqu' à Quintilien. Par M. GIBERT, ancien Recteur de l' Univerſité de Paris, l'un des Profeſſeurs de Rhetorique au College de Mazarin. A Paris, chez Jacques Eſtiénne, rue S. Jacques à la Vertue. MDCCXIII.

That is,

THE JUDGMENT OF THE LEARNED *about thoſe Authors, who have treated of Rhetorick, with the Subſtance of their Doctrine. Volume* I. *Containing the* Greek *Authors, and the* Latin *as far as* Quintilian. *By Mr.* GIBERT, *heretofore Rector of the Univerſity of* Paris, *one of the Profeſſors of Rhetorick in* Mazarin *College.* Paris. MDCCXIII. *In* 8vo. *pagg.* 471, *Sold by* P. Vaillant *in the* Strand.

THIS

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THIS Book is a Supplement to the *Jugemens des Savans*, &c. publiſhed by the late Mr. *Baillet*. The Author gives us an Abridgment of the Works of the Ancient Maſters of Eloquence, ſuch as *Plato*, *Ariſtotle*, *Anaximenes* of *Lampſacus*, *Dionyſius Halicarnaſſeus*, *Lucian*, *Hermogenes*, *Ariſtides*, *Arſines*, *Sopater*, *Alexander* the Rhetor, *Menander*, *Minucian*, *Cyrus*, *Aphthonius*, *Theon*, *Ulpian*, *Tiberius*, an Anonymous Author, *Severus*, *Longinus*, *Demetrius*, *Cicero*, *Seneca* the Rhetor, and the Author of the *Dialogue concerning Orators*. Mr. *Gibert* has added to this Abridgment, the Judgment of the Learned about thoſe Rhetorical Works, and his own Obſervations upon each of them. This Collection may be looked upon as a Body of Rhetorick, and is one of the beſt Books, that can be read by thoſe who deſire to learn the Precepts of Eloquence. The Author deſigns to go on with this Work.

ARTICLE XXXIII.

A LETTER *concerning ſome Antiquities found in* Normandy, *written to Mr.* HEARNE *by Mr.* DE LA ROQUE. (*That Letter has been inſerted in the* Memoirs of *Trevoux.*)

SIR,

I Have read with great Satisfaction in the *Memoirs of* Trevoux, *February*, 1713. an Extract of your Diſſertation, printed at *Oxford*, upon ſome Antiquities found in *Yorkſhire*; and I cannot ſufficiently expreſs my Acknowledgment to the Authors of thoſe *Memoirs*, who are always ready to oblige the Lovers of

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of Antiquity. They have done me in particular a good Office, by acquainting me with your Diſcovery, and affording me an Occaſion of informing you of a like Diſcovery, which was made almoſt in my Preſence, and of propoſing to you my Thoughts about it.

In the Year 1707, I was in the Lower *Normandy*, in the Dioceſe of *Coutance*, and in the Manor of the Marquis *de Bethune*, when in a neighbouring Pariſh called *Le Menil-hue*, depending upon the Marquiſate of *Menil Garnier*, which belonged then to Mr. *Moraut*, Firſt Preſident of *Toulouſe*, ſome Countrymen digging the Ground to plant Apple-Trees, found Braſs-Inſtruments, like thoſe that are deſcribed in your Diſſertation, and in ſuch a Quantity, that they had enough to load a Horſe. They ſold them a League from thence in the Borough of *Ville-Dieu*, a Commandery of the Order of *Malta*, where all the Inhabitants are Founders or Braziers.

Being informed of that Diſcovery by the Curate of *Menil-hue*, who is a Learned and Curious Man, I went to the Place, and ſaw all thoſe Inſtruments in a Heap; and after I had examined them, not doubting that they were *Roman* Antiquities, I took many to carry them to *Paris*.

They are, Sir, as you ſay, Braſs-Pieces, which have the Shape of a Wedge. The lower End of mine ſeems to have been ſharp; but it is now blunted. There is at the other End, a Hole, or Cavity, with a Ring, or ſmall Handle. Thoſe Wedges are of Two different Sizes; the largeſt being Five Inches long, and one Inch and a half broad in their greateſt Breadth, which is at the lower End; and they are an Inch thick in the thickeſt Part. The others are about three Inches in Length, and one in Breadth. As for the Cavity, it is very deep, inſomuch that thoſe Inſtruments are almoſt hollow throughout. You take no Notice of that Depth in your Deſcription. I ſend you, Sir, a Draught of thoſe Inſtruments, which has been made with all poſſible Exactneſs, that you and all the Curious may be able to judge of them,

You

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You have plainly ſhewed, that thoſe Pieces are neither Points of Arrows; nor Battle-Axes of the Ancient *Britons*; nor Heads of *Catapulta* of the *Romans*; that they have no Affinity with the Arms of the Ancient *Gauls*; Laſtly, that they are not *Saxon* or *Daniſh* Monuments, no more than Axes uſed in Sacrifices: And you rightly conclude, that though thoſe Inſtruments were not, as you think, Military Arms, yet they were of ſome Uſe to the *Roman* Soldiers.

The whole Difficulty lies in knowing what Uſe was made of them. You will have it, Sir, that they are Chiſels, into which they put a Haft, and which they uſed to poliſh the Stones, wherewith the *Romans* ſurrounded their Camps. It is a very ingenious Conjecture; and it may be confirmed by the Circumſtance of the Place where thoſe Inſtruments have been found, *viz.* pretty near another Place, which every body looks upon as a *Roman* Camp, ſome Remains whereof may be ſeen to this Day. Thoſe Veſtiges of *Roman* Camps are pretty frequent in *Normandy*. The moſt conſiderable appear near the City of *Evreux*, where they find every Day good Medals of the upper Empire*.

However, Sir, I can hardly change my firſt Opinion, *viz.* that thoſe Inſtruments are true Wedges, ſince they have the ſame Shape, as your own. I confeſs I do not well underſtand what Uſe was made of them; and I dare not be poſitive about it. Perhaps thoſe Wedges being haſted, the Soldiers uſed them to ſcale the Walls, or to aſcend War-Engines, thruſting them into the Joints of Stones, Beams, or Boards, and then ſetting their Feet upon ſome, and taking hold of others with their Hands, to get up to the Top of a Wall, or Engine. Every Soldier had a certain Number of them, hanging upon his Girdle by the Ring or Handle, and took them out one after another, to thruſt them into a Wall, or into the Wood. But I only mention this as mere Conjecture.

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* *A Silver* Medallion *of* Septimius Severus, *a Medal of* Domitia, *and others, have been found in that Place.*

Mr.

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Mr. *Foucault*, Counsellor of State, whose Taste and Penetration are so well known, especially about Antiquities, and who was Intendant of *Normandy*, when I sent him some of those Instruments, did me the Honour to write to me, that he took them to be Wedges, or Hatchets, which the Soldiers made Use of. The Curious, to whom I have shewed them since, have the same thoughts, and acknowledge, as you do, that they are *Roman* Monuments.

It seems to me, that the Discovery made in *Normandy* confirms what you have said concerning those Instruments, which have been found in *England*. Besides, (not to mention the Column of *Trajan*, upon which, as you have observed, Instruments not much unlike these, have been represented,) it is certain, that the *Romans* have left in both Countries a great many other Monuments, which are daily discovered.

Not to go farther than *Normandy*, where our Wedges have been found, I have still in my Cabinet the broken Pieces of an Antick Vessel of the same Matter, which some Country-men of the same Part of that Province found Two Years before, and which they broke in hopes of finding a Treasure in it. That Vessel contained about Twenty-five Pounds Weight of *Roman* Medals of Emperors and Empresses, from *Hadrian* to *Posthumus*. I recovered them from the Founders of *Ville-Dieu*, with the broken Pieces of the Vessel; and after I had put all the Pieces together, I got it exactly drawn. I sent a considerable Part of the Medals to Mr. *Foucault*, with the Handle of the Vessel, which appeared to me curious, being adorned with a kind of Idol, or small Figure of a Deity.

Perhaps, Sir, you will not be displeased, to find here another Draught made from that Vessel and Handle. You will tell us, as well as any other Antiquary, what we are to think of that Winged and Naked Child, leaning against a Pedestal, and holding with the Right Hand a Purse, and with the other a Bird without Feet, not unlike those that are called Birds of Paradise.

I shall conclude, assuring you that I am, SIR, *&c.*

Paris, May 15th, 1718. LA ROQUE.

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The following Lines have been inserted at the End of this Letter.

The Enigm. of the Winged Child may eaſily be explained. It is an Emblem of the Prodigality of Love. The Deſign of it was to ſhew that Money flies away from the Hands of a Lover, as faſt as the Bird of Paradiſe, which never reſts upon the Ground. The Greeks *call it the Bird without Feet, though it has Feet as well as other Birds.*

ARTICLE XXXIV.

TURIN.

THE Abbot *Ferreri* has ſent to the Preſs his *Hiſtory of* Turin, written in *Italian.*

BOURDEAUX.

THERE has been in this City, within theſe few Years, a Society of Ingenious Men, who met every Week, to read together their own Compoſitions. That Society has been lately erected into a publick Academy by Letters Patent from the Court. At the opening of it the 20th of *May*, 1713, Mr. *de Gaſcq*, Preſident *à mortier* in the Parliament, pronounced a Diſcourſe, which was generally applauded, and attended with the Reading of Three Pieces. Mr. *Navarre*, Counſellor of the Court of Aids, pitched upon the *Uſefulneſs of Academies* for the Subject of his Diſcourſe. Mr. *Sarrau*, the Younger, read a very Curious Diſſertation upon the Mineral Waters to be found in this City. The Abbot *Belot* undertook to determine the Time, when Money began to be uſed among the *Hebrews*. Theſe Pieces, and all thoſe that ſhall be read hereafter in the new Academy,

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Academy, will be printed. The Variety of the Matters must needs make that Collection both Useful and Entertaining, because the new Academy takes in not only the *Belles Lettres*, but also Geometry, Chymistry, Botanicks, and Antiquities; the Sixty Academicians being at full Liberty to apply themselves according to their several Talents. Mr. *Melon*, a Person of great Wit and Capacity, is perpetual Secretary to the Academy. The Duke *de la Force* is the Protector of it.

PARIS.

THE Abbot *de Vertot* designs to write the History of the *Order of* Malta, at the Desire of the Knights of that Order.

THE late Mr. *de Vert*, Treasurer of the Church of *Clugny*, published some Years ago the First and Second Volumes of his *Literal and Historical Explications of the Ceremonies of the Church*. He has left behind him Two other Volumes, which are lately come out.

Explication simple, litterale, & historique des Ceremonies de l'Eglise, par Dom Claude de Vert, Tresorier de l'Eglise de Clugny, Visiteur de l'Ordre de Clugny en la Province de France, &c. Vol. III. & IV. *Paris.* 1713. *In* 8*vo. pagg.* 502, and 512.

This Work will be of great Use to know the Origin of the Ceremonies of the Mass.

ARTICLE XXXV.

A FURTHER ACCOUNT of the Life and Trial of JOHN HUS.

AS ſoon * as the News of *John Hus*'s Impriſonment came to *Prague*, the *Bohemian* Lords heard it with great Indignation. They writ, in the Month of *December*, ſeveral Letters to the Emperor, to deſire that Prince that *John Hus* ſhould be ſet at Liberty. In the Firſt Letter, Three of thoſe Lords, ſpeaking in the Name of all, repreſented to *Sigiſmund*, that at the Deſire of *John Hus*, they aſked *Conrad* their Archbiſhop, in one of their Aſſemblies, whether he had ever obſerved that *John Hus* had taught any Error; and that the Prelate declared of his own Will, and without any Conſtraint, that *he had never found one erroneous Word* in the Writings of that Divine, and that he was not his Accuſer. The ſame Lords ſent to the Emperor that Declaration, ſealed up with their own Seal, and beſought him to procure the Enlargement of *John Hus*, that he might be able to confound his Accuſers. This Letter, far from having the deſired Effect, moved the Enemies of *John Hus* to get him more cloſely confined. At the Sollicitation of *Paletz*, and other Divines, he was removed into the Monaſtery of the *Dominicans*, where he fell ſick, by Reaſon of the Stink, and other Inconveniencies of his Priſon.

This ill Treatment moved the *Bohemian* Lords to write to the Emperor a larger and more preſſing Letter than the laſt. They repreſented to him, that *John*

* *See* Art. XXXI.

Hus

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Hus went to the Council of his own Will, to confute the false Accusations brought in against him, and against *Bohemia*; that he desires to be heard in a full Council, in order to shew the Purity of his Doctrine, declaring that he is ready to retract, if he can be convicted of any Error; that though every Body knows he went to *Constance*, being provided with a Safe-Guard from his Imperial Majesty, yet he has been confined to a dreadful Prison; that the World is amazed at the Pope's Conduct, who has attempted to get an innocent Man imprisoned against the Publick Faith, and without alledging any Reason for it; that such a Precedent may encourage every body to slight the Publick Faith, and expose the best Man to the Insults of the Wicked. They conclude, beseeching the Emperor to set *John Hus* at Liberty, that he may be cleared, if he is innocent, or punished, if he is found guilty. *We take God to Witness*, say they, *that it would be a mortal Grief to us, to hear that any thing has been transacted to the Dishonour of your Majesty, much more that you have defiled your self with such an enormous Injustice. You may by your Prudence and Wisdom make up every thing that has been done amiss, and manage the whole Matter at your Pleasure.* Notwithstanding that Letter, *John Hus* remained a Prisoner Two Months in the Convent of the *Dominicans*; and then he was again removed to the *Franciscans* †.

Whilst *John Hus* was under Confinement, the Commissaries on the one Side, used all their Endeavours to persuade him to make some Retractation; and on the other, his Enemies left nothing unattempted to aggravate his Condemnation, as it appears from many of his Letters. Though a Prisoner, though sick, and vexed all manner of Ways, he answered every Thing in particular; but he declared at the same Time, that he desired to have a publick Audience, and that notwith-

† *Some Authors say, that* John Hus *undertook to run away; but Mr.* Lenfant *alledges several Reasons, that may make one doubt of it.*

ſtanding all the Proceedings of the Commiſſaries, he would only ſtand to the Decision of the Council. He had been a long Time ſuing for ſuch an Audience; and the Emperor told him that he ſhould have it. *John Hus* ſays ſo in his Thirty Fourth Letter; but he did not much rely upon the Emperor's Promiſe. Whilſt he was thus floating between Hope and Fear, he was removed into a new Priſon. For the Pope's Servants, to whoſe Cuſtody he had been committed in the Convent of the *Franciſcans*, and with whom he appears very well ſatisfied in his LIId Letter, having followed their Maſter to *Schafhauſen*, he was delivered ſome Days after to the Biſhop of *Conſtance*, and then carried to the Fortreſs of *Gotleben*, half a League from *Conſtance*. One may ſee in his LVth Letter, which he writ to the *Bohemian* Gentlemen, who were at *Conſtance*, how much he was alarmed at the Departure of thoſe Keepers, who had uſed him ſo kindly. That Letter muſt have been written the 24th of *March*.

The *Bohemian* Lords writ a Letter to the Council the 14th of *May*, wherein they deſired that *John Hus* ſhould be ſet at Liberty; but that Letter, and the Remonſtrances of the *Bohemian* Deputies, proved ineffectual. It ought to be obſerved, that the Arrival, the Flight, and Return of *Jerome of Prague* did very much contribute to exaſperate the Council againſt *John Hus*. His Enemies improved that Opportunity to render him more odious; and whilſt he was a Priſoner, they drew up ſeveral Liſts of his Errors, ſometimes ſtriking out an Article, and ſometimes adding another, as they thought it neceſſary to haſten or to aggravate his Condemnation.

It is certain, that the Council uſed their utmoſt Endeavours to prevent a publick Examination of *John Hus*. On the one Side, all the Doctors were of Opinion, that no Heretick ought to have a publick Hearing; and on the other, it was feared that ſome Sedition might happen in ſuch an Audience. Wherefore the Council thought fit to ſend Deputies to *Gotleben*, in hopes that he would make ſome Retractation, or Declaration, which might diſpenſe them

them from giving him a Publick Hearing. It appears from some Letters of *John Hus*, that those private Interrogatories, which were pretty frequent, made his Friends uneasy; and they wished he would not answer them. Besides, those Interrogatories were attended with Violence and Insults, that might shake the Constancy of a Man already weakened by a long and hard Confinement. The Examination, which he underwent the first of *June*, was doubtless of that Sort. *Michael de Causis*, says *John Hus* in one of his Letters, *was there holding a Paper in his Hand, and urging the Patriarch of* Constantinople *to make me answer every Article. He contrives every Day some new Thing. God has permitted, by reason of my Sins, that he and* Paletz *should rise up against me.* Michael *examines, like an Inquisitor, all my Letters, and all my Discourses; and* Paletz *mentions all the Conversations, which we have had together for several Years. The Patriarch said aloud, that I have a great deal of Money. An Archbishop told me in a full Audience, that I have Seventy Thousand Florins. Ha! ha! said* Paletz *to me, what is become of that Coffer full of Florins? I have suffered this Day a great Vexation.* It was probably in the same Audience, that the Deputies presented to him Thirty Articles, which were read afterwards in a publick Session, and asked him whether he would defend or disown them? One would think from the Report of the Commissaries, that *John Hus* answered then, that *he would submit to the Decision of the Council:* Nay, his Friends appeared uneasy at that Answer, because it was publickly talked of, as if it had been a Kind of Retractation. But the contrary is manifest from his Letters. In the XVth, which he writ after his publick Audience, he says, *He never promised to submit to the Council but conditionally; and that he has protested in many particular Audiences, as he has done since in publick, that he would submit to the Information, Direction, and Justice of the Council,* WHEN THEY SHEW HIM *that he has writ, taught, and answered any Thing contrary to Truth.* This is the same Protestation, which he had

made in the Beginning, without ever departing from it. And therefore in particular Audiences, he was contented to explain himself about the Articles objected against him, denying some, and expounding others in their true Sense; but when they asked him, whether he would maintain an Article, he declared that he would not, because he expected the Decision of the Council, that is, he would have a publick Audience, without engaging himself in particular Audiences. However, not contented to answer by Word of Mouth, he gave also his Answers in Writing, lest they should be altered by his Enemies.

Some Days after that particular Audience, *John Hus* was brought from *Gotleben* to *Constance*, into the Monastery of the *Franciscans*, where he remained in Irons till he was condemned. Upon the Day of his Arrival, which was the 4th of *June*, the Cardinals, the Prelates, and almost all the Ecclesiasticks that were at *Constance*, thought it expedient to examine the Articles, which had been extracted out of his Books, and the Testimonies on which they were grounded, before they should bring him into the Assembly. But *Peter Maldoniewitz*, a *Hussite*, who happened to be there, doubtless as a publick Notary, perceiving that they were going to condemn *John Hus*, without hearing him, went immediately to *Wenceslaus de Duba*, and *John de Chlum*, and gave them notice of what passed. Those Two Lords acquainted the Emperor with it. Whereupon that Prince sent the Elector *Palatin*, and the *Burgrave* of *Nuremberg* to the Prelates, to forbid them in his Name to judge *John Hus* without giving him a favourable Audience; and to enjoin them at the same Time to send to his Imperial Majesty those Articles, which they thought to be erroneous, because he would have them examined by Men of Learning and Probity. The Princes having performed their Commission, the Prelates put off the Examination of the Articles, till *John Hus* should be present; but they refused to send those Articles to the Emperor, according to *Theobaldus*. Before *John Hus* was sent for, the Two *Bohemian* Lords, just now mentioned, presented to the Elector

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Palatin, and the *Burgrave* of *Nuremberg*, some of his Books, out of which the Articles relating to his Doctrine had been extracted, desiring them to produce those Books in the Assembly, and to get them restored to them, that they might convince of Falsification the Accusers of *John Hus*, if there was Occasion for it. As soon as the Princes had delivered those Books to the Assembly, *John Hus* was brought in, and they withdrew. When he came in, they shewed him his Works, which he acknowledged, and offered to retract himself, if they contained any Error. Afterwards they began to read the Articles; but they had hardly made an End of reading the first, with the Testimonies on which it was grounded, when there arose such a Tumult, that the Fathers could not hear one another, far from being able to hear the Answers of *John Hus*. When the Noise began to be over, *John Hus* undertook to defend himself by the Authority of the Scripture, and the Fathers; but he was interrupted, as if he had spoke unseasonably; and they railed at him, and gave him many injurious Words. When he said nothing, his Silence was looked upon as an Approbation, though he declared that he was silent against his Will, and because they would not hear him. In a word, every Thing was then transacted with so much Confusion, that, for the Honour of the Council, the wisest Members of the Assembly thought fit to put off that Affair till another Day.

It was a *Friday*, the Seventh of *June*, a Day memorable for a great Eclipse of the Sun, about Seven of the Clock in the Morning. An Hour after the Eclipse, the Prelates being met again in the Presence of the Emperor, whom the *Bohemian* Lords desired to be there, in order to prevent the Disorder, which had happened in the First Assembly, *John Hus* appeared the Second Time, surrounded by a great many Soldiers. *Wenceslaus de Duba*, *John de Chlum*, and *Peter* the Notary above-mentioned, followed the Emperor to be Witnesses of that Audience. Every body being seated, *Michael de Causis* read a Paper containing these Words. John Hus *has taught in* Bethlehem *Chapel*,

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and in other Places at Prague, a great many Errors, partly taken from Wicliffe's Books, and partly of his own Invention, and has always maintained them with the utmost Obstinacy, as he does still. The First is, That the Material Bread remains in the Sacrament of the Lord's Supper, after the Consecration and the Pronunciation of the Words. This *Michael de Causis* undertook to prove by the Testimony of many Clergymen of *Prague*, among whom was *Andrew of Broda*, Canon of that City. *John Hus* answered that Article, by calling God to witness, that he had never advanced such a Proposition, and never believed it. He only confessed, that the Archbishop of *Prague*, having forbidden him to use the Word *Bread*, he could not consent to it, because in the VIth Chapter of St. *John*'s Gospel, Christ calls himself several Times, *the Bread of Angels, which came down from Heaven, to give Life to the World*, (*John Hus* means *the Bread from Heaven, and the Bread of Life.*) Whereupon the Cardinal of *Cambray* asked him to perplex him, Whether he believed the *Universale à parte rei*. *John Hus* having answered that he believed it, because it was the Doctrine of *Anselm*, and some other Doctors, the Cardinal made a *Dilemma* to prove to him, that he must either renounce the *Universale à parte rei*, or believe that the Material Bread remains after the Consecration. *John Hus* came off by saying, that *Transubstantiation was a Miracle*, from which no Consequence could be drawn concerning Natural Things. This Answer is much like that of some of our Modern Philosophers to those, who pretended to prove, that their Principles were contrary to the real Presence and Transubstantiation. After all, the Objection of Cardinal *de Cambray* did not more particularly concern *John Hus* than all the *Scotists*, who believed the *Universale à parte rei*; and it must be confessed, that it was a Quibble unworthy of that Prelate, who instead of resting satisfied with the formal Declaration of *John Hus*, had a mind to extort an Heresy from him by Scholastick Subtilties. An *Englishman* having urged the same Argument, *John Hus* called it a childish Argument, leaving it to be answered by the

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meaneſt Students. Another *Engliſh* Clergyman having objected againſt him, that the Bread muſt needs remain in the Euchariſt, ſince it was not annihilated, he anſwered, That though the Bread was not annihilated, yet it ceaſed to be Bread by *Tranſubſtantiation*. Whereupon a Third *Engliſhman* ſaid, *John Hus* expreſſed himſelf craftily, as *Wicliffe* had done before him. *For*, ſaid he, *Wicliffe granted the ſame Things; and yet he believed, that the Material Bread remains ſtill after the Conſecration; may, he explained according to his Notion the Decree of the Council of Lateran, which eſtabliſhes Tranſubſtantiation.* *John Hus* having anſwered that he ſpoke ſincerely, and without any Ambiguity, that *Engliſh* Divine cried him. Whether the Body of Chriſt, which was born of *Mary*, which ſuffered, died, and was raiſed from the Dead, and which ſits at the Right Hand of God, is wholly and really in the Sacrament of the Altar. The Anſwer does not appear in the Relation, but *Theobaldus* ſays that *John Hus* affirmed it poſitively, and the Council muſt needs have been ſatisfied with his Anſwer, ſince one of thoſe *Engliſhmen*, who preſſed him ſo hard, acknowledged openly, that he was Orthodox upon the Euchariſt. But *John Stokes*, another *Engliſhman*, maintained, that he had ſeen at *Prague* a Treatiſe aſcribed to *John Hus*, in which it was ſaid in expreſs Words, That *the Material Bread remains after the Conſecration*. *John Hus* denied it: *Salva reverentia non eſt verum.* And indeed, 'tis certain, he did not believe that the Material Bread remained after the Conſecration; for in his Treatiſe *of the Body of Chriſt*, he ſays the common Bread becomes by Conſecration *a Super-ſubſtantial*, or Supernatural *Bread*, and that the Manducation of the Body of Chriſt is confined to the Accidents of the Bread. Nay, he mentions in that Treatiſe the Doctrine of *Berengarius*, as a great Hereſy. *It was*, ſays he, *a great Hereſy of Berengarius, for which he was defamed, ſince he held that the Bread, which is laid upon the Altar, is Bread not conſecrated before the Conſecration; and that after the Conſecration, it is only conſecrated Bread, and not the true Body of Chriſt.*

It being impoſſible to make any Reply to *John Hus*'s Defenſe upon that Head, the Prelates had recourſe to the Witneſſes, who, far from retracting, added new Accuſations to the others. A Curate of *Prague* told him in a reproachful Manner, that he had called St. *Gregory* a Buffoon, when the Authority of that Pope was alledged againſt him; but he denied it, and declared, that he always looked upon *Gregory* as a moſt Holy Doctor of the Church. Afterwards the Cardinal of *Florence* ſpoke to *John Hus* in theſe Words. "You "know, that every Word ought to ſtand upon the "Depoſition of Two or Three Witneſſes. But there "are here above Twenty, who are all credible Men. "Some have heard thoſe Things from your own Mouth; "others have them from good Hands; and they con"firm their Teſtimony by ſuch ſolid Reaſons, that we "cannot but give Credit to what they ſay." *John Hus* took God and his own Conſcience to witneſs, that he had never taught what was imputed to him; and that if the Evidence were ſtill more numerous, it could not prevail againſt the Teſtimony of his Conſcience. "We "have no Right, *ſaid the Cardinal*, to try you accord"ing to your Conſcience, but upon the Word of ſo "many unexceptionable Witneſſes, who diſcover no "Hatred nor Paſſion againſt you, though you pretend "the contrary. You ſay, for Inſtance, that *Stephen* "*Paletz* is ſuſpected by you, and that he has made un"faithful Extracts out of your Works. But in this "you do him a great deal of Wrong, ſince he has "made thoſe Extracts very faithfully, and even ex"preſſed the Articles in ſofter Words, than they are "in your Writings. Nor have you any Reaſon to "ſuſpect other Excellent Men, ſuch as the Chancellor "of the Univerſity of *Paris*, who is ſo Eminent for "his Merit in all *Chriſtendom*". The Cardinal meant *John Gerſon*; and indeed it appears from ſome of *John Hus*'s Letters, that he was diſſatisfied with that *French* Divine, whom he accuſes of Impoſture and Calumny. What is certain, is, that *John Gerſon*, and the other Doctors of the Univerſity of *Paris*, were no Friends to *John Hus*'s Opinions, as it appears from a ſevere Judg-

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ment of Nineteen Articles of his Doctrine, about which they were consulted. After they had condemned every one of them, they made this Conclusion signed by *Gerson*, in the Name of all, as Chancellor of the University. "It is our Opinion, that the Articles "above-specified are Heretical, and that such a scandalous Heresy ought to be immediately extirpated, "lest the World should be infected with it. For though "there appears in those Articles some Zeal against "the Vices of the Prelates, which certainly are but "too great and too manifest; yet it is not a Zeal attended with Knowledge. A discreet Zeal bears and "deplores the Sins, that are in the House of God, "when they cannot be removed. Vice cannot be "mended by Vice and Error, as the Devil is not to be "expelled by *Beelzebub*, but by the Spirit of God, "who will have us to mend Abuses with great "Prudence and Regard to the Circumstances of Time "and Places. It is the Duty of the Prelates to use all "their Authority and Vigilance, in order to stifle such "Errors, and to punish severely those who maintain "them, because in the like Cases a Connivance favours "of Heresy." It appears from some of *John Hus*'s Letters, that this Sentence of the *Paris*-Doctors did very much stick to his Heart. *If I live*, says he in his LIst Letter, *I shall answer the Articles of the Chancellor of* Paris. *If I die*, *God will answer them for me at the Day of Judgment*. The Acts do not say what was resolved upon the Article relating to the Eucharist; but it is very likely that *John Hus* was acquitted as to that Head, and that this is one of the Two Articles, which he says the Council struck out.

Afterwards they proceeded to another Accusation, importing that *John Hus had taught, and obstinately maintained in* Bohemia *the Errors of* Wicliffe. He answered, That he had taught neither the Errors of *Wicliffe*, nor those of any other Man, and that if *Wicliffe* had spread any Errors in *England*, the *English* were to look to it. To prove that Accusation, it was objected to him, That he had opposed at *Prague* the Condemnation of *Wicliffe*'s Errors by Archbishop

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Zbinko. He answered, That he had only found Fault with that Condemnation, because it was general, and because he could not say with a good Conscience, as it was required from him, that none of the Articles of *Wicliffe*'s Doctrine were Catholick, or that they were all Heretical and Scandalous. He added, that he could not particularly condemn the Article importing, that *Pope* Sylvester, *and the Emperor* Constantin, *erred by endowing the Church.* As for the Proposition, which supposes that a Pope, or a Priest, in a mortal Sin, neither baptizes nor consecrates, he maintained that he had limited it by saying that such a Pope or Priest consecrates and baptizes unworthily. Whereupon the Accusers and the Witnesses cried out, that this Article was so expressed in *John Hus*'s Book against *Paletz.* But *John Hus* offered to lose his Head, if that Article was not limited, as he said it was. They produced the Book; and it appeared that he had spoke the Truth. He declared of his own Motion, that he could not approve neither the Condemnation of this Article of *Wicliffe*'s Doctrine, *viz. That Tithes are mere Alms.* The Cardinal of *Florence* having objected to him, that Tithes being of divine Right cannot be called Alms, because Alms ought to be given freely, and without any Obligation; he answered, 1. That Alms are of Divine Right, since the Rich are obliged to be charitable upon Pain of Damnation. 2. That Tithes were free at first, and became obligatory in Process of Time. He had a mind to explain himself more fully upon this Head; but they would not suffer him to do it. After this short Digression, he resumed his Defense, and alledged some other Reasons why he could not subscribe to the Condemnation of *Wicliffe*'s Doctrine; but he protested at the same time, that he had never maintained any Assertion of that *English* Divine with Obstinacy; and that he only took it ill, that *Wicliffe*'s Opinions should be condemned without giving any Reason for it, taken from the Holy Scripture. He added, that most of the Doctors of *Prague* were of the same Mind. Afterwards he gave a particular Account of the Manner how *Wicliffe*'s Books had been condemned

ed and burnt by Archbishop *Sbinko*; and then he went on thus: "That Archbishop had done before a greater "Injustice, by forbidding me upon Pain of Excommu- "nication to preach in the Chapels, under Pretence of "a Bull of *Alexander* V. I appealed to the same "Pope, as having been misinformed, and after his "Death to *John* XXIII. who succeeded him. But the "latter having refused for the Space of Two Years to "give a Hearing to my Council, I appealed at last to "Jesus Christ the Supreme Judge." Whereupon the Prelates interrupted *John Hus*, to ask him Two Questions: The First was, Whether the Pope had given him Absolution; and the Second, Whether it was lawful to appeal to Jesus Christ. He answered the First Question negatively. (*See the Margin* *.) As to the Second, he said that nothing can be more lawful, than to appeal from Inferior Judges to the Supreme Judge; the more because his Judgments are infallible, and because he never refuses to do Justice to those, who implore his Mercy. Though *John Hus* spoke very seriously, and with a great deal of Gravity, the Prelates laughed heartily at his Appeal to Jesus Christ; and then he was interrogated about another Article, importing, "That in order to infuse into the Minds of simple and "ignorant People the Errors which he had learned "of *Wicliffe*, he made bold to say publickly, that seve- "ral Monks, and other Learned Men in *England*, be- "ing met in a Church, to dispute against *Wicliffe*, a "Thunder-bolt broke all of a sudden the Church-door "to Pieces; and that the Adversaries of *Wicliffe* had

* *Mr.* Lenfant *having said before* (*see* Art. XXXI.) *that* John XXIII. *took off* John Hus's *Excommunication, has thought fit to insert here the following Remark.* It appears from the Fourth Letter, among those of *John Hus*, that as soon as he came to *Constance*, the Pope took off his Excommunication. *Breviter concluserunt ut accedant Magistrum.* (John Hus) *intimantes sibi quia Papa de plenitudine potestatis suspendit jam dictum interdictum & sententias excommunicationis, contra Magistrum Johannem latas.* Op. Hus. fol. 58. That Order does not seem to have been executed.

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" much ado to ſave their Lives." It was further objected againſt *John Hus*, that upon this Occaſion he had ſaid, he wiſhed his Soul had been in the ſame Place with *Wicliffe*. There is no Anſwer extant about the Thunder-bolt. As to the Second Head, he replied, that having read, about Twelve Years before, ſome Philoſophical Works of *Wicliffe*, before his Theological Tracts were brought into *Bohemia*, he let fall theſe Words: *I hope* Wicliffe *will be ſaved; but though I fear alſo that he is damned, yet I wiſh my Soul was where he is.* Whereupon the whole Aſſembly broke out again into Laughter.

Afterwards *John Hus* was accuſed of having one Day adviſed the People to take up Arms, in Imitation of *Moſes*, againſt thoſe who ſhould oppoſe his Doctrine. Which occaſioned the next Day ſeveral Writings diſperſed at *Prague*, wherein every body was deſired to provide himſelf with Arms, and to give no Quarter. *John Hus* anſwered, that it was a falſe Imputation of his Enemies; that indeed preaching one Day upon the 17th Verſe of the Sixth Chapter of St. *Paul*'s Epiſtle to the *Epheſians*, he exhorted his Congregation to take *the Sword of the Spirit*, *and the Helmet of Salvation*, but told them at the ſame Time, that he meant *the Sword of the Spirit*, *which is the Word of God*, and not *a material Sword*, leſt a wrong Interpretation ſhould be put upon his Words. As for the pretended ſeditious Writings, and the Sword of *Moſes*, he declared he knew nothing of it.

Laſtly, he was accuſed of diſturbing all *Bohemia* by his Doctrine, and ſowing Diſcord between the Clergy and Laity, inſomuch that many Eccleſiaſticks had been perſecuted, and even deprived of their Eſtates, and laſtly, of being the Cauſe of the Diſſipation and Ruin of the Univerſity. *John Hus* anſwered, That none of thoſe Things had happened by his Fault; and then he gave an Account of the whole Matter. After which the Aſſembly broke up, and *John Hus* was delivered into the Hands of the Archbiſhop of *Riga*, as being Keeper of the Church's Seals.

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But before he was recommitted, the Cardinal of *Cambray* told him in a reproachful Manner, that he had ſaid, *That if he had not been willing to come to the Council, neither the King of* Bohemia, *nor even the Emperor, could have forced him to it.* His Anſwer was, that he had only ſaid, *That there were in* Bohemia *ſo many Lords, who honoured him with their Protection, that if he had been unwilling to come to the Council, they might have ſo effectually provided for his Safety, that the Emperor, and the King of* Bohemia, *would never have been able to get him carried thither.* The Cardinal of *Cambray* having exclaimed againſt it, as againſt a great Piece of Impudence, there aroſe in the Aſſembly a great Murmur againſt *John Hus.* But *John de Chlum* ſupported him with great Courage upon that Occaſion, as upon all others. *John Hus,* ſaid he, *has aſſerted nothing but what is true; for though I am one of the leaſt* Bohemian *Lords, I will undertake to defend him a whole Year againſt all the Emperor's and the King's Forces; much more the other Lords, who are more powerful, and have ſtronger Places than I have.* However it be, ſaid the Cardinal of *Cambray* to *John Hus, I adviſe you, for your Salvation and Honour, to ſubmit to the Sentence of the Council, as you have promiſed in your Confinement.* Afterwards the Emperor, who had been preſent at the Cardinal's Diſcourſe, directed his Speech to *John Hus* in theſe Words: "Though ſome "ſay that you have received my Safe-Conduct but a "Fortnight after your Impriſonment, by the Help of "your Friends and Patrons, we are able to prove by "the Teſtimony of many Princes, and other Perſons "of Diſtinction, that you received it before your De-"parture * from *Prague*, and that you had it then "from the Hands of *Wenceſlaus de Duba*, and *John de* "*Chlum*, under whoſe Protection we had put you, that "no Wrong ſhould be done you, and that you might

* *It is a Miſtake.* John Hus *received the Emperor's Safe-Conduct in his Way to* Conſtance, viz. *at* Nuremberg, *where he arrived the 22d of* October.

"speak freely, and give an Account of your Faith in a "full Council. Wherein you see that the Cardinals, "Bishops, &c. have so well answered our Intention, "that we cannot sufficiently thank them; though some "affirm, that we had no Right to take under our Pro-"tection an Heretick, or a Man suspected of Heresy. "We advise you therefore, as well as the Cardinals, "to maintain nothing with Obstinacy, and to submit "with a perfect Obedience to the Authority of the "Council in all the Articles, which have been produ-"ced, and fully proved against you. If you do so, we "shall use our Endeavours, out of Consideration for "the King and Kingdom of *Bohemia*, that you may "retire with the good Will of the Council, only with "a tolerable Penance and Satisfaction: Otherwise, "the Council knows very well how to deal with you. "As for us, we are so far from pretending to support "you in your Errors and Obstinacy, that we would "rather light the Fire with our own Hands, than bear "you any longer." When the Emperor had made an End of his Speech, *John Hus* answered him. That Answer is not extant. *John de Chlum* put him in Mind, that he had forgot the Charge of Obstinacy: Whereupon *John Hus* protested, that he never designed to maintain any Thing obstinately, and that he came of his own Will to the Council, with a Resolution to retract himself, if he was taught better things than what he had asserted. When he had spoke these Words, he was recommitted.

The next Day (*June* 8.) *John Hus* appeared the third time in the same Place, and in the Presence of the same Persons. They read immediately XXVI Articles extracted out of his Book *concerning the Church*. These Articles were much the same with those that were read to him in his Prison, and which he had answered in the following Manner. *I* John Hus *confess to have writ a Treatise of the Church, a Copy whereof has been put into my Hands in the Presence of Notaries by the Patriarch of* Constantinople, *and the Bishops of* Castel *and* Lebus: *Which Commissaries have at the*

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same time presented to me some Articles, saying, that they are in that Treatise, and have been extracted as follows, &c. That Declaration of *John Hus* was read in this Session with all the Articles about which he had been interrogated in the Prison: They were only disposed in a different Order, with some Additions and Omissions, as *John Hus* complains in one of his Letters. It will not be improper to mention here Two Accusations brought in against him in his Confinement, and which he answered; but they were laid aside in this publick Audience. They are taken from the Ancient Author above-mentioned, who has writ his Life. It was objected to him in the first place, *That he had said and preached, that when he should come to* Constance, *if he was obliged to retract himself with his Mouth, he did not pretend to do it with his Heart, because what he had preached was the pure Doctrine of Jesus Christ.* He maintained, that this Article was a Heap of Lies, and added, that he had indeed writ to his Friends at *Prague*, desiring them to pray for him, to continue in the Doctrine of Jesus Christ, because they could not be ignorant, that he had never taught them any of the Errors charged upon him by his Enemies, and not to be troubled, if he should sink under the false Testimonies of his Adversaries. Secondly, It had been objected to him, that he writ to his Friends in *Bohemia*, that the Pope and the Emperor had given him a favourable Reception, and sent him Two Bishops to bring him over to their Interest. *This is a plain Falsity*, said John Hus; *for how could I have writ, that I had been kindly received by the Pope and the Emperor, since as soon as I came to* Constance, *I sent Word that it was not known yet where the Emperor was, and since I had been a Prisoner Three Weeks, when he arrived there? Had I a very good Reason to write to the* Bohemians *from my Confinement, that I was much honoured at* Constance? *This is, in all likelihood, a Raillery of my Enemies, who fancy they have done me but too great an Honour by confining me to a Prison.* In this publick Audience, *John Hus* behaved himself, as he had done in Prison. He acknowledged the Articles of which

he was the Author, he explained others, and disowned those that were falsly ascribed to him by his Enemies, especially by *Stephen Palatz*. Here follow those Articles, and his Answers to them by Word of Mouth, and in Writing.

ARTICLE I. *There is but one Holy Catholick or Universal Church, which contains in her Bosom all the Elect.* ANSWER. *I acknowledge this Proposition, and the Truth of it plainly appears from St.* Austin *upon St.* John.

ART. II. *St.* Paul *never was a Member of the Devil, though he did some Actions like those of the Church of the Wicked: The same ought to be said of St.* Peter, *who, by God's Permission, fell into a great Perjury, that he might rise with more Strength.* ANSWER. "This Proposition is sufficiently proved in the "Book. For it is expedient, that the Elect should fall "into such Sins, as St. *Austin* says. From whence it "appears, that one may be out of the Church two se-"veral ways. One may be separated from it for ever, "as the Reprobate are; but one may be also separated "from it only for a Time, like some Hereticks, who "are separated from the Church through a transient "Fault, and may through the Grace of God enter "again into the Sheepfold of Christ. They are those "of whom it is said, *I have still some other Sheep*. "St. *Austin* has proved the same thing upon St. *John*, "and in his Book concerning Penitence".

ART. III. *No Part of the Church does ever come off from the Body, because the Grace of Predestination, which binds it, can never be lost.* ANSWER. 'This "Proposition is in the Book (*of the Church*) in these "Words: The Sweepings of the Church, such as are "the Reprobate, proceed from the Church, but were "not in it like a Part of it, because no Part does ever fall "off finally, the Grace of Predestination, which binds "it, being never lost. Which appears from the "XIIIth Chapter of the first Epistle to the *Corinthians*,

"and

" and from the VIIIth Chapter of the Epiſtle to the " *Romans*, as one may ſee more at large in the " Book".

ART. IV. *An Elect, who is not actually in a State of Grace, by a preſent Righteouſneſs, is always a Member of the Holy Catholick Church.* ANSWER. " It is an Error, if it be underſtood of every Elect. So " I ſay in the Fifth Chapter of the Book *of the Church*, " where I mention ſeveral Ways of being in the " Church, and where I affirm that ſome are in the " Church, only according to an unformed Faith, as the " Reprobate, to whom Chriſt ſays, *Why do you call me* " *Lord?* And ſome according to Predeſtination, as the " Predeſtinated Chriſtians, who are now Sinners, but " will again partake of Grace.

ART. V. *There is no Place of Dignity, nor any Human Election, nor any outward Mark, that makes a Man a Member of the Holy Catholick Church.* ANSWER. " This Propoſition is worded thus in the " Book. This Sort of Subtilties will be known, by " conſidering what it is to be in the Church, and what " it is to be a Member or Part of the Church, and by " obſerving that what makes a Man a Member of the " Holy Catholick Church, is Predeſtination, which is " a Preparation to Grace, in the preſent Time, and to " Glory for the Time to come; and not any Place of " Dignity, nor any Human Election, nor any ſenſible " Mark; ſince the Devil *Iſcariot*, notwithſtanding " Chriſt's Election, and the Temporal Gifts he had re- " ceived for the Apoſtleſhip, was not a true Diſciple " of Chriſt, though he was reputed ſuch, but a Wolf " in Sheep's Skin, as St. *Auſtin* ſays". Theſe are indeed the very Words of the Treatiſe *of the Church*; and what he calls Subtilties, *Argutiæ*, are ſome Conſequences which he had rejected. One may eaſily perceive, why the Cardinals, the Biſhops, and the reſt of the Clergy did not like this Article.

ART. VI. *A Reprobate is never a Member of Holy Mother Church.* ANSWER. "This Article is in the "Book *of the Church*, and proved there at large by "the XXXVIth *Pſalm*, by the Vth Chapter of the "Epiſtle to the *Epheſians*, and by St. *Bernard*, who "ſays that the Church of Chriſt is more clearly his "own Body, than that which he delivered up to "Death. *Item*, In the Fifth Chapter of my Book I "have ſaid: However, it is acknowledged that the "Holy Church is the Threſhold of the Lord, where-"in are, according to Faith, the Juſt and the Wicked, "the Elect and the Reprobate, the former as the "Wheat, and the latter as the Straw, to which I add "St. *Auſtin*'s Expoſition.

ART. VII. Judas *never was a true Diſciple of Jeſus Chriſt.* *John Hus* acknowledges this Article, and ſays, "it is clear from the Fifth Article, and from "St. *Auſtin.*

ART. VIII. *The Aſſembly of the Elect, whether they be in a State of Grace, or not, as to the preſent Righteouſneſs, is the Holy Catholick Church. Wherefore it is an Article of Faith; and this is the Church, which has neither Stain nor Wrinkle, but is holy and unſpotted, and which Chriſt calls his own.* *John Hus* acknowledges this Article, and confirms it by the very Words of his Book.

ART. IX. *St.* Peter *neither was, nor is the Head of the Holy Catholick Church.* *John Hus* ſays that Propoſition is taken from theſe Words in his Book: "I "grant, that St. *Peter* received Humility, Poverty, "Stedfaſtneſs in the Faith, and conſequently Bleſſed-"neſs, from the Rock of the Church, which is Chriſt. "But to conclude from theſe Words, *And upon that "Rock I will build my Church*, that it was Chriſt's In-"tention to build the whole Church Militant upon "St. *Peter*, is contrary to the Goſpel, St. *Auſtin*, and "right

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" right Reason. For Christ was to build his Church " upon the Rock, which is Christ himself, and by " whom St. *Peter* was settled in the Faith; since Christ, " and not St. *Peter*, is the Head and Foundation of " the Church.

ART. X. *If he who is called the Vicar of Jesus Christ, imitates the Life of Jesus Christ, he is his Vicar; but if he takes a different Course, he is the Messenger of Antichrist, contrary to St.* Peter *and Jesus Christ, and the Vicar of* Judas Iscariot. *John Hus* alledges, in Answer to this Article, the very Words of his Book. " If he who calls himself the Vicar of Jesus Christ, " walks in the Paths of Virtue just now mentioned, " we believe that he is truly the Vicar of Jesus Christ, " and the chief Pontiff of the Church which he go- " verns. But if he takes another Course, he is then " the Messenger of Antichrist, and contrary to St. " *Peter* and Jesus Christ. Hence it is that St. *Bernard* " says, writing to Pope *Eugenius*: Whilst you walk " thus gilded all over, and surrounded with such an odd " Variety of Colours, what Benefit do Christ's Sheep " reap from it? If I dare say so, it is rather the Food " of Devils, than that of Sheep. St. *Peter* and St. " *Paul* were not taken up with such childish Trifles; " and in that respect you have succeeded *Constantine*, " and not St. *Peter*". Afterwards *John Hus* adds these other Words out of his Book. " If the Pope does not " live, as St. *Peter* did, if he is covetous, he is the Vi- " car of *Judas Iscariot*, who loved the Reward of " Iniquity by selling Jesus Christ." Whilst they were reading this Answer of *John Hus*, the Fathers of the Council looked one upon another, shook their Heads, and smiled.

ART. XI. *All Simoniacks and Priests, who live a disorderly Life, being unfaithful Children, must needs profane the Seven Sacraments, the Power of the Keys, the Discipline, Ceremonies, and every thing sacred in the Church, the Veneration of Relicks, Indulgences,*

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and Orders. *John Hus* alledges a Paſſage in his Book, wherein having mentioned the wrong Uſe of Eccleſiaſtical Power, he expreſſes himſelf in theſe Words. "Thoſe make alſo an ill Uſe of that Power, who ſell "or buy Holy Orders, who purchaſe or confer by Si"mony Biſhopricks, Canonſhips, and Parſonages, "who ſell the Sacraments, who pollute the Dignity of "the Prieſthood, by living in Avarice, Senſuality, and "Luxury, or in any other ſinful Courſe. For though "thoſe Men profeſs to know God, they deny him by "their Works, as St. *Paul* ſays to *Titus*, and conſequent"ly do not believe in God, and being in Infidelity, "they muſt needs entertain the Notions of Infidels "concerning the Seven Sacraments of the Church, the "Power of the Keys, Eccleſiaſtical Dignities, Cen"ſures, Manners, Ceremonies, the Veneration of Re"licks, Indulgences, and Orders." Which he proves by the firſt Chapter of *Malachi*.

ART. XII. *The Papal Dignity owes its Original to the* Roman *Emperors.* *John Hus* anſwers, "That he "ſays in his Book, that the Pre-eminence and Authori"ty of the Pope is derived from the Authority of the "Emperor, as to outward Ornaments, and the Tem"poral Eſtates beſtowed upon the Church, and that he "has proved it by the 96th Diſtinction of the Canon "Law, whereby it appears that the Emperor *Conſtan"tin*, and his Succeſſors, gave the *Roman* Pontiff the "Privilege of being above all the other Biſhops, as "the Emperor is above all other Kings; notwithſtand"ing which the Papal Dignity does immediately de"rive its Original from Chriſt, as to the Spiritual Ad"miniſtration, and the Office of governing the Church "ſpiritually." Whereupon the Cardinal of *Cambray* aſked *John Hus*, why he did not rather aſcribe the Original of the Pope's Dignity to the General Councils than to the Emperors, ſince the Council of *Nice* gave the firſt Rank to the *Roman* Pontiff, and it was only aſcribed to *Conſtantin* out of Honour. *John Hus* anſwered, that he had aſcribed to *Conſtantin* the great Eleva-

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Elevation of the *Roman* Pontiffs only with reſpect to the Donation * of that Emperor.

ART. XIII. *Without a Revelation, no one can reaſonably affirm of himſelf, or of another, that he is the Head of a Holy particular Church.* He owns this Article; but he adds, that by a good Life a Man may hope that he is a Member of the Holy Catholick Church, which is the Spouſe of Jeſus Chriſt. Whereupon he alledges theſe Words of *Eccleſiaſticus*, *No one knows whether he deſerves Love or Hatred*; and thoſe of the XVIIth Chapter of St. *Luke*'s Goſpel, *When ye ſhall have done all thoſe Things, which are commanded you*, &c.

ART. XIV. *We muſt not believe that he, who is Pontiff of* Rome, *whoever he be, is upon that Account the Head of any Holy particular Church, if God has not predeſtinated him.* "I own this Article, ſays *John* "*Hus*, and I prove it, becauſe it might happen then "that a Chriſtian ſhould believe and tell a Lie, by "ſaying that ſuch a one is the Head of ſuch a Church, "the Church having been deceived in the Perſon of "*Agnes*. The ſame appears alſo from St. *Auſtin*." This Article, and the Anſwer to it, are not very clear. To underſtand both of them, we muſt have recourſe to *John Hus*'s *Treatiſe concerning the Church*. He did not deny that, according to the Decretals, the Church of *Rome* was the Holy Catholick Church; but he denied that the Canons meant by it ſuch a Pope, and ſuch Cardinals, but all the Faithful diſperſed in the World, and united to the Church of *Rome* as to the Center of Unity. The Reaſon of his Opinion was,

* I queſtion, *ſays Mr.* Lenfant, whether *John Hus* was perſuaded of the Truth of that Donation; for in the XVth Chapter of his *Treatiſe of the Church*, he ſeems to acknowledge it for no other Reaſon, but becauſe he durſt not deny it; *quod non poſſumus pra verecundia negare.* Fol. 224. 2.

that

that the *Catholick Church*, to which Christ has promised, that *the Gates of Hell shall not prevail against her*; ought to be without any Spot and Wrinkle, Holy and Infallible, and free from Sin and Heresy. Which cannot be said of all the Popes and Cardinals, since some have erred, and have been deposed for heinous Crimes; as he shews by the Decretals and by some Examples, and among others by that of Pope *Joan*, whom some Authors call *Agnes*. This is not a proper Place to enquire whether such an Adventure is a Truth or a Fiction; but one may observe, that if it had not been looked upon at that Time as an undeniable Fact, the Fathers of the Council would not have failed to take up *John Hus* for it with great Indignation, or to laugh and shake their Heads, as they had done before, and as they did afterwards for a lesser Reason, as we shall see by and by. *John Hus* advances that Fact not only in his Answers, but also frequently in his *Treatise of the Church*; and yet such a scandalous Article was never laid to his Charge.

ART. XV. *The Power of the Pope, as Vicar of Jesus Christ, is Void, unless he be like Christ and St. Peter in his Life and Conversation.* *John Hus* owned this Article in his written Answers, and confirmed it by his Book. But he cleared it by Word of Mouth and said, *That the Power of such a Pope is Void, as to Merit and Reward, but not as to his Office.* Whereupon some having asked him, Whether he would shew that Gloss or Distinction in his Book? He answered, "That it "might be seen in his *Tract against Paletz.*" This Answer made the Doctors laugh again. And indeed it seems to be ridiculous, that *John Hus*, in order to make his Apology, should alledge a Piece wherein the Pope is more reflected upon than in this Article, and wherein *John Hus* himself confutes that very Distinction made use of by *Paletz*. But if we consider the Condition and Circumstances that *John Hus* was in, it can be no wonder that his Memory should have failed him; and that his Discourse should have been wrong, since

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in that reſpect there is ſome Contradiction in his Book.

Art. XVI. *The Pope is not moſt Holy* (ſanctiſſimus,) *becauſe he fills up St.* Peter's *Place, but becauſe he is poſſeſſed of great Riches.* *John Hus* complains that his Words have been curtailed and corrupted; and ſays he has expreſſed himſelf thus: *The Pope is not moſt holy, becauſe he fills up St.* Peter's *Place, and is poſſeſſed of great Riches; but if he imitates Jeſus Chriſt in his Mildneſs, Patience, Labours and Charity, he is then Holy.*

Art. XVII. *The Cardinals are not the manifeſt and true Succeſſors of the College of Chriſt's Apoſtles, if they do not live like the Apoſtles, obſerving the Commandments and Counſels of Jeſus Chriſt.* *John Hus* acknowledges that this Article ſtands well proved in his Book. Whereupon the Cardinal of *Cambray* obſerved to the Aſſembly, That there were bolder Things in the Book than in the Articles extracted out of it, as the Cardinal of *Florence* had already ſaid to *John Hus*. Thoſe Cardinals did certainly ſpeak the Truth; for one cannot read the *Treatiſe of the Church*, and many other Tracts of the ſame Author, without being ſurpriſed at the Boldneſs of his Expreſſions againſt the Pope, the Cardinals, and all the Clergy; and therefore he deſerved the Cenſure which the Cardinal paſſed upon him in theſe Words. *Certainly you have kept no Meaſures in your Writings and Sermons. Was it not your Duty to adapt your Diſcourſes to the Character of your Hearers? Was it neceſſary to preach againſt the Cardinals before the People, when there was no Cardinal there? It had been much better to ſay all thoſe Things in their Preſence, than before the Laity, to the great Scandal of every Body.* *John Hus* anſwered in a reſpectful Manner, that he had done ſo, becauſe there were in his Congregation Prieſts and other knowing Men, who might be the better for it. *You are in the wrong*, replied the Cardinal, *to diſturb the Church by ſuch Diſcourſes.*

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ART. XVIII. *No Heretick, beſides the Cenſure of the Church, ought to be delivered up to the Secular Power in order to be puniſhed corporally.* Here follows *John Hus*'s Anſwer. *Theſe are my Words: They ſhould be aſhamed of ſuch a cruel Reſemblance; eſpecially conſidering that Chriſt, who is the Supreme High Prieſt of the Old and New Teſtament, never judged any Man with a Civil Judgment, nor condemned the Guilty to a Corporal Death, as it appears from* Luke XII. John VIII. Matthew XVIII. And then he adds, *An Heretick*, ſuppoſing him to be really ſuch, *ought to be firſt inſtructed with Mildneſs, Charity, and Humility, by the Holy Scripture, and by Arguments taken from it, as St.* Auſtin *and others did in their Diſputes with Hereticks; but if he will not renounce his Errors, after he has been inſtructed, he ought to be puniſhed corporally.* It ought to be obſerved here, that in the Articles, which were condemned at *Conſtance* by ſome Doctors of the Univerſity of *Paris* in particular, *John Hus* ſpeaks otherwiſe than he does here about Hereticks. *According to Chriſt's Doctrine*, ſays he, in the Article condemned by the *Paris* Doctors, *Hereticks ought not to be puniſhed with Death, though they ſhould be incorrigible, nor ought they to be excommunicated.* Which ſhews that they made Extracts out of his Books very different one from another; or that he himſelf was not free from Variations. The *Paris* Doctors declared that this Propoſition is raſh and ſcandalous; that it was an Error of the *Donatiſts*; and that according to St. *Auſtin*, it is contrary to the Laws of Eccleſiaſtical Diſcipline.

Whilſt *John Hus* was ſpeaking, one of his Judges lighted upon a Paſſage in his *Treatiſe concerning the Church*; wherein he compares thoſe, who deliver an Heretick not convicted to the Secular Power, with the *Phariſees* and Prieſts who delivered Chriſt to *Pilate*. This Paſſage was read aloud, and occaſioned a great Murmur. *Who are thoſe Men*, (ſaid they) *who reſemble the* Phariſees? *They are thoſe*, anſwered *John Hus*, *who deliver an innocent Perſon to the Secular Power, as*

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the Pharisees *delivered Jesus Christ? No, no,* replied the Judges, *you mean the Doctors.* And then the Cardinal of *Cambray* said again, *Those who have drawn up the Articles, have certainly done it with great Moderation; for there are more heinous Things in his Writings.*

ART. XIX. *Great Men ought to compel the Priests to observe the Law of Christ.* *John Hus* answers, that "he says in his Book, "The Church ought to consist "of Three Bodies, *viz.* of Priests who observe the "Law of Christ; of Noblemen, who must take care "to have that Law observed; and of the People who "must serve the Two other Bodies in a Christian Manner.

ART. XX. *The Ecclesiastical Obedience is an Obedience invented by the Priests, without any express Authority from the Scripture.* *John Hus* Answers by alledging the Passage as it is in his Book: *There are,* says he, *Three Sorts of Obedience: a Spiritual Obedience due to the Law of God; a Secular Obedience due to the Civil Laws; and an Ecclesiastical Obedience, which is an Invention of the Priests, without any express Authority from the Scripture. The first Sort of Obedience is never susceptible of any Evil, neither from him who commands, nor from him who obeys.*

ART. XXI. *When a Man is excommunicated by the Pope, if, without any Regard to the Judgment of a Pope and a General Council, he appeals to Christ, that Appeal prevents the Excommunication from being prejudicial.* *John Hus* does not acknowledge this Article; but he says he complains in his Book "Of several In-"justices to him and his Friends at the Pope's Court, "and that this Court refused to hear him. That after "he had vainly appealed from one Pope to his Success-"sor, finding that the way of Councils is long and of "a doubtful Success, he appealed at last to Christ, who "is the Head of the Church, and never denies any "Body Justice.", &c. Whereupon the Cardinal of *Cambray* ask'd him, "Whether he pretended to be a "greater

" greater Man than St. *Paul*, who appealed to the Em-
" peror and not to Chriſt." *John Hus* anſwered, that " ſuppoſing he was the firſt Man who had appealed " to Chriſt, it would not follow from thence that he " is an Heretick; and that if St. *Paul* appealed to the " Emperor, it was by Chriſt's Order, who told him, " *Be of good Chear, for thou muſt go to* Rome." As he was going to explain himſelf more fully about his Appeal to Chriſt, every Body fell a Laughing.

ART. XXII. *A Vicious Man acts viciouſly, and a Virtuous Man virtuouſly. (I need not inſert the Anſwer to this Article,)*

ART. XXIII. *A Prieſt, who lives according to the Law of Chriſt, who underſtands the Scriptures, and whoſe Zeal prompts him to edify the People, ought to Preach notwithſtanding a pretended Excommunication; and if the Pope, or ſome other Prelate, forbids a Prieſt of that Character to preach, the Prieſt ought not to obey.* *John Hus* owned this Article, and added, that he had proved it by the Scripture, by the Example of the Apoſtles, who ſaid, *It is better to obey God than Men*, and by the Holy Doctors. But he declared by Word of Mouth that he meant an unjuſt and irregular Excommunication, and ſuch as is contrary to the Diſcipline and Commandments of God. Afterwards it was objected to him, that he had ſaid that ſuch an Excommunication is a Bleſſing; and he did not deny it.

ART. XXIV. This Article does not differ from the foregoing.

ART. XXV. *Eccleſiaſtical Cenſures are Antichriſtian: The Clergy invented them to aggrandize themſelves, and to keep the People under Subjection: and what ſhews that thoſe Cenſures, which they call Fulminatory, proceed from Antichriſt, is, that the Clergy do chiefly fulminate them againſt thoſe, who diſcover the Malice of Anti-Chriſt.* *John Hus* denied this Article

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as to the Turn and Expreſſions, but he owned it as to the Subſtance, and then referred to the XXXIIId Chapter of his *Treatiſe concerning the Church*, where he explains himſelf more fully upon this Head. Some Doctors, who had that Book in their Hands, read out of it ſome bolder Propoſitions, which moved the Cardinal of *Cambray* to make the ſame Reflection as before.

ART. XXVI. *No Interdiction ought to be put upon the People, becauſe Jeſus Chriſt, who is the Supreme Pontiff, did not prohibit the Preaching of the Goſpel, upon Account of* John *the Baptiſt's Impriſonment, nor for the Perſecutions raiſed againſt himſelf. John Hus* alledged the whole Paſſage as it was in his Book, *concerning the Church*, where this Article is proved more at large, and by ſeveral Texts of the Scripture. But the Prelates far from having any regard to it, inſiſted only on thoſe Things that were moſt proper to exaſperate the Aſſembly againſt him.

After the Reading of thoſe XXVI. Articles extracted out of the *Treatiſe of the Church*, they proceeded to Seven Articles taken from the Anſwer to *Stephen Paletz*.

ART. I. *If a Pope, a Biſhop, or a Prelate, is in a Mortal Sin, he is neither a Pope, nor a Biſhop, nor a Prelate.* ANSWER. " I own this Article: I refer you " to St. *Auſtin*, St. *Jerome*, St. *Chryſoſtome*, St. *Gre-* " *gory*, St. *Cyprian*, and St. *Bernard*, who ſay, that a " Man in a Mortal Sin is not a true Chriſtian, far " from being a true Pope, or a true Biſhop. They are " the Men ſpoken of by the Prophet *Amos: They* " *have Reigned, but not in my Name: They have been* " *Princes, but I knew them not.* But I have granted " at the ſame Time, that though ſuch a Pope, Biſhop " or Prieſt is an unworthy Miniſter of the Sacraments, " yet God Baptizes, Conſecrates, and Operates by his " Miniſtry. *Nay, a King in a mortal Sin is an unwor-*

" *thy*

" *thy King before God*, according to those Words " which *Samuel* spoke to *Saul* by God's Command, *Be-* " *cause thou hast rejected the Word of the Lord, he hath* " *also rejected thee from being King.*" Whilst they were reading this Article, and the Answer to it, the Emperor was discoursing at a Window with the Elector *Palatin* and the Burgrave of *Nuremberg*; and among other things they were saying, that *John Hus* was one of the most pernicious Hereticks that ever lived. The Cardinal of *Cambray* having called the Emperor, *John Hus* was ordered to repeat the same Words, which had been read just before, *viz. That a King in a mortal Sin is an unworthy King before God.* He did it, but with a Salvo, and begged the Emperor's Pardon. That Prince reply'd only, *That no Man was free from Sin.* The Cardinal of *Cambray* was not so moderate; for he told *John Hus* in a great Passion, *Not contented to degrade the Priests, would you also degrade Kings? Stephen Paletz* entred likewise into the Lists to prove against *John Hus*, that after *Samuel* had spoke those Words, *Saul* was made King, and that *David* would not suffer him to be killed, not because of the Holiness of his Life, but by reason of the Holiness of his Unction. Whereupon *John Hus* undertook to prove from some Passages in St. *Cyprian*, that a Man who does not imitate Jesus Christ, is not a Christian. But *Paletz* interrupted him and told him, that he departed from the Question, because, though a King, or a Pope, were not a true Christian, yet he would be a true King and a true Pope, since those Two Names are Names of Dignity, whereas the Name of Christian is a *Name of Merit.* But, reply'd *John Hus*, *If* John XXIII. *was a true Pope, why have you deposed him?* The Emperor answered, That the whole Council looked upon *John* XXIII. as a true Pope; and that he had been deposed for having scandalized the Church by many notorious Crimes, and squandered away its Wealth.

ART.

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ART. II. *The Grace of Predestination is the Bond, by which the Body of the Church, and every one of its Members, are inseparably fastened to its Head.* *John Hus* owns this Article, and proves it by several Passages of the Scripture.

ART. III. *If the Pope is Wicked, and a Reprobate, then, as well as* Judas, *he is a Devil, a Thief, a Son of Perdition, and by no means the Head of the Church Militant, since he is not so much as a Member of it.* *John Hus* owns this Article.

ART. IV. This Article is much the same with the foregoing. *John Hus* did also own it. But he added, that he understood those Articles with a Restriction, that is, that such Popes and Priests were Popes and Priests, as to their Office, and in Men's Opinion, though they were not really so in the Sight of God. A Monk, who sat behind *John Hus*, stood up to desire the Fathers not to suffer themselves to be imposed upon by that Gloss of *John Hus*. *Having had*, said he, *a Dispute with him within these few Days, I made Use of that very Distinction against him; and now he uses it to extricate himself; but it is not in his Book.* *John Hus* turning to the Monk, told him, Can you deny that such a Restriction has been read in my Book? *But*, continued he, *one may sufficiently know whether* John XXIII. *was a true Pope, or a Thief, and a Robber.* The Prelates maintained, that he had been a true Pope, and laughed at *John Hus*. 'Tis certain, that *John Hus* was neither very clear, nor steady upon this Head, neither in his Book, nor in his Answers.

ART. V. *The Pope neither is, nor ought to be called* most Holy, *even as to his Office; otherwise the King should also be called* most Holy, *and we should call Executioners, Heralds of Justice, and Devils,* Holy. Here follows *John Hus*'s Answer. "These are the Words in my "Book. The Impostor (*Paletz*) should know that

" whoever is a most Holy Father, keeps up his Pater-
" nity most holily; and that a most wicked Father ex-
" ercises his Paternity most wickedly. And therefore
" a most Holy Bishop ought to be a very good Bishop.
" As for what the Impostor says, that the Name of
" Pope is a Name of Office, it follows from thence
" that a wicked and reprobate Pope does very well ex-
" ercise his Office; and yet he cannot do it without be-
" ing a good Moral Man, according to these Words of
" Christ, *How can ye, being evil, speak good Things?*
" But it is a Contradiction, that a wicked and repro-
" bate Pope should be a good Moral Men." Again
lower: " If the Pope is called most Holy by reason of
" his Office, why should not the King of the *Romans*
" be also called most Holy for the same Reason, since
" according to St. *Austin*, the King represents the Di-
" vinity of Christ, and the Priest his Humanity? And
" why should not the Executioners themselves be cal-
" led Holy, since, according to their Office, they ought
" to serve Christ's Church, as this whole Matter is
" more fully explained in my Book"? It must be granted, (*says Mr.* Lenfant) that *John Hus* does very ill come off; for he confuses a Distinction which he himself had made Use of for his Apology, and he draws absurd and offensive Consequences from the Principles of his Adversaries.

ART. VI. *If a Pope lives in Opposition to Jesus Christ, though he has been lawfully and canonically elected, according to the Human Election, yet he cannot be said to have come in through Jesus Christ.* *John Hus* alledged the Words, as they are in his Book: " If the
" Pope lives in Opposition to Jesus Christ, *viz.* in
" Pride, Avarice, *&c.* he enters into the Lord's
" Sheepfold through another Door than that of Christ.
" Nay, supposing, as you say, that he entred into it by
" a lawful Election, (which I understand of a mere
" Human Election, as it is generally;) yet he must
" have come in another Way, if he is covetous and
" ambitious. For *Judas Iscariot* was lawfully elected
" to Episcopacy by Christ himself; and yet he came in

" and

"another Way, since he was a Thief, a Devil, and "a Son of Perdition." Whereupon *Paletz* cried out, See the Extravagance and Fury of that Man, who says that *Judas* was elected by Christ, and yet came into the Sheepfold another Way, and not through Jesus Christ. Both Propositions are true, replied *John Hus*. He was elected by Christ, and he came in another Way, since he was a Thief, a Devil, and a Son of Perdition. But, said *Paletz*, cannot a Man be lawfully elected Pope or Bishop, and then live in Opposition to Christ, without coming in another Way? *I maintain*, answered *John Hus*, *that whoever gets into Episcopacy through Simony, and not with an Intent to serve the Church of God, but to live in Softness, Sensuality, Luxury, and Ostentation; I say, I maintain that such a Man comes in another Way; and that according to the Gospel, he is a Thief and a Robber.*

ART. VII. *The Doctors Condemnation of 45 Articles of* Wicliffe's *Doctrine is unreasonable and unjust; and the Reason which they alledge for that Condemnation, viz. that none of those Articles are Catholick, and that they are all Heretical, Erroneous, and Scandalous, is altogether false.* *John Hus* owned this Article. Whereupon the Cardinal of *Cambray* told him in a reproachful Manner, that he had said he would not maintain any Article of *Wicliffe*'s Doctrine; and yet he maintained them in his Book. *Reverend Father*, answered *John Hus*, *I say again upon this Head what I have already said*, viz. *that it is not my Intention to defend* Wicliffe's *Errors, nor those of any other Man. But because my Conscience did not allow me to condemn all the Articles of his Doctrine, since no body alledged any Authority from the Scripture to shew the Falsity thereof, I could not give my Consent to that Condemnation.*

After these Seven Articles, they proceeded to the Reading of Six others taken from *John Hus*'s Book against *Stanislaus Znoima*, Professor of Divinity at *Prague*, who had been *John Hus*'s Master, as the latter

acknowledges in the Beginning of that Book. It appears also from the same Book, that *Stanislaus Zhoima* had been one of *Wicliffe*'s Admirers, and a great Friend of *John Hus*, and his Followers. But being frighted by the Anathemas of the *Vatican*, he forsook them, and inveighed against those whom he had extolled to the Skies before.

ART. I. *The unanimous Consent of those, who have elected a Pope, or of most of them, does not make him Pope and Successor of Jesus Christ, or St.* Peter's *Vicar; but he receives from God a greater Power, according as he promotes the Good and Edification of the Church. John Hus* acknowledges this Article, and explains it more at large by a Passage in his Book, wherein he says among other Things, "That it may happen, "without the Fault of the Pope's Electors, that they "shall place a Woman upon the Pontifical Seat, as it "happened in the Person of *Agnes*, called *Joan*, who "was possessed of the Pontificate above Two Years."

ART. II. *A Reprobate Pope is not the Head of the Holy Church.* He owns this Article and explains it.

ART. III. *There is no likelihood that the Church ought to have a Head, to govern her in Spiritual Things, and to be always conversant with her. John Hus* does not only acknowledge this Proposition, but also shews what moved him to advance it. His Adversary had said, that *John Hus*, and his Friends, could not deny, that the Pope, though a Reprobate, is the Head of the Church, since they were obliged to grant, that the King of *Bohemia* is the Head of that Kingdom, without knowing whether he be predestinated. *John Hus* denies the Consequence, because Jesus Christ is always the Head of the Church, which he governs spiritually, and to which he is more essential, than the Emperor to the Empire.

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ART. IV. *Christ would better govern his Church by his true Disciples dispersed in the World, than by such monstrous Heads. John Hus* shewed, that they had separated this Proposition from the rest of his Discourse to make it odious. Here follows what he says in his Book. "Though the Doctor (*Znoima*) says, that the "Church Militant is sometimes without a Head, we "do truly believe, that Christ is the Head of the whole "Church, and governs her without any Interruption, "animating and supporting her by his Spirit till the Day "of Judgment. And the Doctor can give no Reason "why the Church having been without a Head, and "lived (at least many of her Members) in the Grace "of Jesus Christ, in the Time of *Agnes*, for the Space "of Two Years and Five Months; She could not be "likewise without a Head many Years longer, since "Christ would govern his Church better by his true "Disciples dispersed in the World, than by such mon-"strous Heads." After the reading of this Answer, some said that *John Hus* set up for a Prophet. But he reply'd without being concerned for that Raillery: "Yes, "I maintain, that the Church was infinitely better go-"verned in the Time of the Apostles than it is now. "Can any one hinder Jesus Christ from governing "her still by his true Disciples, without those mon-"strous Heads? But, what do I say? The Church has "no Head at present, and yet Jesus Christ governs "her.

ART. V. *St.* Peter *was not the universal Pastor of Christ's Sheep; much less can the* Roman *Pontiff claim that Privilege. John Hus* denied that he had expressed himself thus in his Book; but he owned that he had said what follows: "Christ did not give the whole "World to St. *Peter* for his Jurisdiction; nor did he "confine him to a single Province, no more than the "other Apostles. Some went over many Countries "preaching the Gospel. St. *Paul*, who laboured more "than others, converted a great many Provinces. "Lastly, Every Apostle, or the Vicar of each of them,

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" was at liberty to convert or ſettle in the Faith as ma-
" ny Nations as he could; and therefore the Juriſdicti-
" on of each of them was only limited, becauſe they
" could not be every where.

Art. VI. *The Apoſtles and the Faithful Miniſters of Chriſt, did very well govern the Church in Things neceſſary to Salvation; and they may do ſo again till the Day of Judgment, though there was no Pope.* *John Hus* was told again, that he ſet up for a Prophet: But far from retracting that Article, he gave the ſame Anſwer as before, and repeated exactly the ſame Words. An *Engliſh* Divine told him that it was *Wickliffe*'s Doctrine, and that he valued himſelf upon it, as if it was his own. There is no Anſwer to that Article in the Records; but it ought to be obſerved, that the ancient Author of *John Hus*'s Life ſays, He was not always allowed to anſwer every Thing; and even that ſeveral of the Anſwers above-mentioned were found in his Priſon written with his own Hand.

(*See the third Part of* John Hus's *Trial in* Article XXXVII.

Article XXXVI.

HOLLAND.

THE *Literal Explication of the* CXth Pſalm, mentioned in your *Memoirs of Literature*, has been condemned by the late *Walloon* Synod held at *Breda*.

Arti-

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ARTICLE XXXVII.

THE Third Part of JOHN HUS's *Trial.*

AFTER the Examination of *John Hus*, the Council being desirous that he would retract, the Cardinal of *Cambray* spoke to him in these Words. "You see how many heinous Crimes are charged upon "you. It concerns you therefore to consider well what "you are to do. The Council can only propose Two "Things to you, the First whereof you will do well "to accept. You must humbly submit to their Sen- "tence and Judgment, and undergo without repining "whatever they will be pleased to order: In which "Case they will treat you with all possible Humanity "and Mildness, out of Consideration for the Empe- "ror, who is present here, and for the King of *Bo-* "*hemia* his Brother, as well as for your own Salvati- "on. If, on the contrary, you rather chuse to main- "tain some of those Articles, which have been objec- "ted against you, and to ask again a publick Hearing; "the Council will not deny it; but consider that there "are here a great many Persons of Importance and "Learning, who have alledged such strong Reasons "against your Articles, that I am afraid, if you un- "dertake to maintain them, your Obstinacy will be "attended with some fatal Consequence. This I tell "you, not as your Judge, but by way of Admonition." The other Prelates joined with the Cardinal in his Exhortations. But *John Hus* answered them with great Humility, looking downwards, *Most Reverend Fathers, I have already said many times, that I came hither of my own Will, not to maintain any Thing with*

ſtinacy, but to receive Inſtruction, if it ſhould appear that I had been in any Error. I pray therefore, that I may be allowed to explain my Opinions more fully; and if I do not prove them by certain and ſolid Arguments, I ſhall willingly yield to your Inſtruction, according to your Deſire. Whereupon ſomebody cried out, See his Craftineſs; he mentions the Inſtruction of the Council, but not their Cenſure and Deciſion. *Well*, replied *John Hus*, *Inſtruction, Cenſure, or Deciſion, call it as you pleaſe; for I take God to witneſs that I ſpeak ſincerely.* The Cardinal of *Cambray* told him, "That ſince he "was willing to ſubmit to the Council, he muſt know, "that it had been reſolved by about Sixty Doctors, "(ſome of which were already gone,) and then ap- "proved by the whole Council, 1. That he ſhould "confeſs to have erred in holding the Articles alledged "againſt him, and ſhould aſk Pardon for it. 2. That "he ſhould promiſe upon Oath never to teach, and "hold thoſe Articles again. 3. That he ſhould retract "them all in Publick." The Cardinal had no ſooner pronounced this Kind of Sentence, but there aroſe a great Tumult in the Aſſembly, which being over, *John Hus* made the following Anſwer. "I repeat it again, "I am ready to receive Inſtruction from the Council; "but I deſire and intreat you, in the Name of God, "who is our common Father, not to force me to do "any thing againſt my Conſcience, and to the Dan- "ger of my Eternal Salvation; which I ſhould do, "ſhould I abjure all the Articles that have been pro- "duced againſt me. *To abjure is to renounce an Er- "ror.* But becauſe in many of thoſe Articles, there "are ſeveral Errors imputed to me, which I never did "ſo much as think of; how could I renounce them "upon Oath? As for thoſe Articles which I own, if "any one teaches me better things, than what I have "advanced, I am ready to do heartily whatever you "require from me?" *But*, ſaid the Emperor, *what Danger and Difficulty can you find in renouncing thoſe very Articles, which, as you pretend, have been falſly aſcribed to you? For my own Part, I am ready to abjure, at this very Moment, all Sorts of Errors. Does*

it

it follow from thence that I held them before? *John Hus* intimated to the Emperor in a reſpectful Manner, that it was an Equivocation, and that there is a great Difference between abjuring in general all Sorts of Errors, and renouncing in particular ſuch Errors as are imputed to us. The Cardinal of *Florence*, in order to perſuade *John Hus* to a Compliance, made him hope for ſuch a moderate and reaſonable Form of Abjuration, that perhaps he would like it. The Emperor, and many Fathers of the Council, propoſed the ſame thing to him. But becauſe he perſiſted to ſay, that he would neither approve, nor abjure any thing againſt his Conſcience, and becauſe he deſired to be heard once again, *eſpecially upon Eccleſiaſtical Dignities*, the Emperor ſpoke to him at laſt in theſe Words. "You are a Man "of Years, and after what I have told you again this "Day, it concerns you to take a final Reſolution. We "cannot but believe ſuch credible Witneſſes, as thoſe "who have been heard. For, if upon the Teſtimony "of Two or Three Men, every Word ought to ſtand, "much more upon the Teſtimony of ſo many conſide-"rable Perſons. Wherefore, if you are a wiſe Man, "you muſt undergo with a contrite Heart the Penance, "which the Council will lay upon you: You muſt re-"nounce your Errors, ſince they are manifeſt, and "ſwear that you will never hold and teach them, but "on the contrary, oppoſe them all your Life-time: "Otherwiſe, there are Laws, by which the Council "will judge you." A *Poliſh* Biſhop, who doubtleſs had a mind to explain the laſt Words of the Emperor, though they are not very obſcure, ſaid thereupon that there were formal Laws againſt Hereticks. But *John Hus* having anſwered as before, that he did not find himſelf guilty, ſome Fathers cried out, that *he was an obſtinate Hæretick*; and a Prieſt among others, being of Opinion, that the Emperor was too favourable to him in admitting his Retractation, imputed to him, (as ſome had done before,) that he had writ, that *though he ſhould retract with his Mouth, he would never retract with his Heart.* *John Hus* anſwered that it was a mere Calumny; and becauſe he continued to pro-

proteſt, that he did not find himſelf guilty of any Error, *Stephen Paletz* told him that he contradicted himſelf, ſince he had publickly maintained *Wicliffe's* Doctrine. To prove this, *Paletz* read Nine Articles out of *Wicliffe*, and affirmed, that *John Hus* had publickly maintained them at *Prague*, in the Preſence of Duke *Ernеſt* of *Auſtria*, and in ſome Books, which might be produced, if *John Hus* would not produce them himſelf. Thoſe Books of *John Hus*, written in Favour of *Wicliffe*, were not in all Probability well known at that Time. Printing had not been invented yet; and therefore it was no eaſy Thing to have many Copies of the ſame Book. Beſides, *John Hus's* Friends concealed his Writings as much as they could; and he was glad of it, as it appears from his XXXVIIth Letter, wherein he expreſſes his Joy at the concealing of one of his Books; but he was always diſpoſed to defend his Works, when they were produced againſt him. This he publickly teſtified upon that Occaſion: *I am very willing*, ſaid he to *Paletz*, *that the Books in Queſtion ſhould be produced, and generally all thoſe which I have written.* Afterwards they accuſed him *of having put a calumnious Interpretation upon ſome Words of the Pope.* He denied it, proteſting that he had never heard of that Matter, but in his Priſon, where his Examiners acquainted him with that Accuſation. And when they urged him to declare who was the Author of that calumnious Interpretation, he ſaid he knew nothing of it, but that he had heard ſay it was Dr. *Jeſſenits.* *But*, ſaid they, *what do you think of that Interpretation? What could I think of it*, replied he, *ſeeing I know nothing of it, but what you have told me?* The Relation imports, that he was ſo tired with ſo many impertinent Queſtions, that his Strength began to fail. Which is the leſs ſurpriſing, becauſe he had been troubled with the Tooth-ach all Night, and ſick of the Gravel, and of a violent Vomiting of Blood the foregoing Days.

Notwithſtanding his Weakneſs, they read another Article, importing, that *Three Men of* Prague, *having been beheaded for ſpeaking injuriouſly of the Cruſade of Pope* John XXIII. *by his inſtigation, he procured them a pom-*

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pompous Burial, and placed them among the Saints in one of his Sermons. To which *Nason* added that he was present, when the King of *Bohemia* condemned those *Blasphemers* to Death. *John Hus* answered, in the first place, *That he was not at Prague, when those Three Laymen were beheaded, and consequently that he took no Care of their Burial.* *Æneas Sylvius*, a Contemporary and unexceptionable Writer, agrees with *John Hus* in this Point; and his Testimony ought to be preferred to that of his Enemies. Secondly, *John Hus* answered that those Three Men had not been executed by *Wenceslaus*'s Order, and that those who asserted the contrary, did an Injury to that Prince. This may be confirmed by the Testimony of *Æneas Sylvius*: for he only charges the King with Negligence in this Affair, and ascribes the whole Matter to the Senate; which renders the Testimony of *Stephen Paletz* very suspicious. That Man went on thus: But to shew you what is *John Hus*'s Opinion as to that Particular, you need only hear these Words in his Treatise *of the Church*. Whereupon he began to read this Passage, wherein *John Hus* commends the Three Men just now mentioned, *They had doubtless read the Prophet* Daniel [illegible] *as it has been fulfilled in those Three Laymen, who refusing to approve, and opposing the Impostures of Antichrist, ventured the Loss of their Heads; and many joined with them, whilst others forsook them, being frighted by the Threatnings of Antichrist.* The whole Assembly was so surprised at the reading of this Passage, that they kept a profound Silence for some Time. Whereupon *Nason* and *Paletz*, being willing to take Advantage of the Emotion, which they perceived in their Faces, added, "That *John Hus*, in one of his "Sermons, had so incensed the People against the Ma-"gistrates, that a great many Citizens did publickly "oppose the Crusade, declaring that they were ready "to suffer Death, like the Three others; which occa-"sioned a Tumult, which the King had much ado to "pacify." *John Hus* did not deny, that he had bestowed an Encomium upon those Three Men, and preached against the Crusade; and indeed he had done

those

those Two Things so publickly, that he could not deny them. But *Stephen Paletz* was the more to blame for attacking *John Hus* upon Account of that Crusade, because he himself disapproved it, as *John Hus* affirms in his Treatise of the Church.

After this Accusation, some *Englishmen* produced a Copy of a Letter of the University of *Oxford*, which they pretended to be spurious, and which *John Hus* had read in the Pulpit to recommend *Wicliffe* to the People. *John Hus* being interrogated upon this Head, owned that he had read that Letter publickly, and added, that it had been brought to *Prague*, with the Seal of the University of *Oxford* to it, by Two Students, who came from *England*. Being asked who they were. *There is one*, said *John Hus*, *whom my good Friend* (pointing at *Paletz*) *knows as well as I. As for the other, I don't know who he was; but I have been told, that he died upon his Return into his Country.* *Paletz* said that the First Student was a *Bohemian*, and that he had brought from *England* a small Piece of *Wicliffe's* Tomb, which was venerated by *John Hus's* Followers as a Relick. From whence he inferred, that *John Hus* was the Contriver of that Intrigue. In the next place, the same *English* Divine read another Letter sealed with the Seal of the University of *Oxford*. It was quite contrary to the Letter just now mentioned, and imported, "That the Academical Council of *Oxford* "heard with Grief, that *Wicliffe's* Errors spread them- "selves in *England*. That in order to remedy such an "Evil, the same Academical Council had appointed "Twelve Eminent Doctors to censure the Books of the "said *Wicliffe*, and that the said Doctors had found "Two Hundred Articles, which, in the Judgment of "the whole University, deserved to be burnt; but "that out of Respect for the Council they had sent "them to *Constance*, to be condemned there with a "Supreme Authority".

The Reading of that Letter was attended with some Silence, and then *Stephen Paletz* spoke, and protested before God and the Council, that during the whole Trial, he had said nothing out of Hatred against *John Hus*;

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Hus; and that whatever he had done, was only with an Intent to act according to the Oath, which he had taken when he was made Doctor, whereby he was obliged to oppose Heresy with all his Might. *Michael de Causis* having likewise made the same Protestation, *John Hus* protested on his own Part, that he recommended his Cause to the Just and Supreme Judge of the World. Whereupon the Cardinal of *Cambray* extolled again the Mildness and Humanity of *Paletz*, in omitting more heinous Things, than those which were in the Articles presented by him to the Council. After this long Examination, *John Hus* was recommitted by the Archbishop of *Riga*. *John de Chlum* followed him to comfort him, And indeed it appears from the Relation, and from *John Hus*'s Letters, that such a long and painful Hearing had very much weakened his Body and his Mind. *O! how great a Comfort was it to me!* says he, *when the Lord* John de Chlum *vouchsafed to lend a helping Hand to an unfortunate Heretick, in Irons, and almost forsaken by every body.* In the same Letter, he intreats his Friends to pray for him, because, says he, *the Spirit is willing, but the Flesh is weak.*

When *John Hus* went out, the Emperor gave his Opinion to the Council in these Words. "You have "heard the Accusations brought in against *John Hus*. "They are weighty, in great Number, and proved not "only by credible Witnesses, but also by his own Con"fession. Any one of them, singly, does, in my "Judgment, deserve to be burnt. If therefore he does "not retract every Thing, it is my Opinion, that he "should be committed to the Flames. Nay, should "he obey the Council, I think he ought to be forbid"den to preach and to teach, and even to return into "the Kingdom of *Bohemia*. For if he was allowed "to preach, especially in *Bohemia*, where he has a "powerful Party, he would not fail to indulge his In"clination, and to sow new Errors worse than the "former. Besides, I judge it expedient that the Con"demnation of his Errors should be sent into *Bohemia* "to my Brother, and into *Poland*, and other Coun-

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tries imbued with that Doctrine, with an Order to cause all those to be punished by the Ecclesiastical Authority, and the Secular Power, who shall continue to teach it. Such an Evil cannot be removed, but by cutting off both the Root and Branches. I add, that the Bishops and other Prelates, who have laboured to extirpate that Heresy, ought to be recommended to their Sovereigns by the whole Council. Lastly, if there are any Friends of *John Hus* in Constance, they must be restrained with a suitable Severity, but especially *Jerome* his Disciple." Whereupon some said *Jerome of Prague* might be reclaimed by the Execution of his Master.

The next Day a Form of Retractation, mentioned the Day before by the Cardinal of *Florence*, was presented to *John Hus*. It was expressed in these Words: *I* John Hus, *&c. besides the Protestations which I have already made, and to which I adhere, protest anew, That though many things, which I never thought of, are imputed to me, I humbly submit to the merciful Ordinance, Decision and Correction of the Sacred Council, in all the things which have been imposed upon, or objected to me, and extracted out of my Books, or proved by the Deposition of Witnesses, to abjure and retract them, and to undergo the merciful Penance of the Council, and to do generally whatever their Goodness will judge necessary for my Salvation; recommending my self to their Mercy with a perfect Resignation.* *John Hus* having read that Form of Retractation, declared, "That he durst not submit to the Council, according "to the Tenor of that Formulary: First, Because he "must condemn many Propositions as scandalous, tho' "he looks upon them as so many Truths: Secondly, "Because he could not make an Abjuration, without "lying and perjuring himself; for then he must confess, that he has taught Errors; which he could not "do, without giving Scandal to God's People, who "heard him teach the contrary in his Sermons: If "therefore, *continues he, Eleazar*, who was a Man of "the Ancient Law, would never say against the Truth, "that he had eat Flesh prohibited by the Law, for

" Fear of offending God, and leaving an ill Example " to Posterity; should I, who am a Priest of the New " Law, though an unworthy one, out of Fear of a tran- " sient Punishment, transgress the Law of God by so " great a Sin, as that of Lying, Perjuring my self, " and giving Scandal to my Neighbours? Certainly I " had rather suffer Death, than fall into the Hands of " God, and then perhaps into an Everlasting Fire and " Ignominy, in order to avoid a short Punishment. " As I have appealed to Jesus Christ, who is a most " just and Powerful Judge, I adhere to his Sentence, " being sure that he will not judge upon false Deposi- " tions, nor upon erroneous Councils, but according " to Truth, and every one's Deserts." A Prelate, or a Monk, (*John Hus* calls him *Father*,) endeavoured to remove his Scruples. *Don't scruple*, said he, *to condemn some Truths. They will not be condemned by you, but by those who are your Superiors, and mine at present. Remember this Word: Do not rely upon your own Wisdom. There are in the Council many Learned and Conscientious Persons: My Son, hear the Law of your Mother. Thus much for the First Head. As to the Second, which concerns Perjury, if it be a Perjury, it will not fall again upon you, but upon those who require it from you. Besides, those things are not Heresies with respect to you, if there is no Obstinacy. St.* Austin, Origen, *the Master of the Sentences*, &c. *erred and retracted themselves chearfully. Nay, it frequently fell out that I thought I understood some things very well, and yet I was mistaken; but I readily changed my Opinion, as soon as it appeared to me that I was in an Error. I write in a few Words, because I write to an intelligent Person: You will not depart from Truth; but come near it. You will not perjure your self; but you will grow better. You will give no Scandal, but rather edify your Neighbours. 'Tis true,* Eleazar *acquired a great Glory, and* Juda *and his Seven Sons a greater Glory still. And yet St.* Paul *suffered himself to be let down in a Basket, that he might do more good. Jesus Christus Judex appellationis vestræ det vobis Apostolos,*

&c.

ye ii ſiint. You are to fight ſtill for the Faith of Jeſus Chriſt.

John Hus continued in the ſame Reſolution, and ſaid it were better for him *to have a Milſtone about his Neck, and to be thrown into the Sea*, than to give any Scandal to his Neighbours; that ſince he had preached Patience and Conſtancy to others, he would give an Example of thoſe Virtues, and hoped the Grace of God would enable him to do it. It appears from many of his Letters, that ſeveral Perſons of different Characters uſed their utmoſt Endeavours to perſuade him to retract; but he would not ſo much as conſent to the leaſt Equivocation. *John Hus* ſays in his Letters, that *Stephen Paletz* was one of thoſe, who attempted to ſhake his Conſtancy. *Suppoſe you were in the ſame Caſe*, ſaid *John Hus* to that Man, *what would you do, if being ſure that you never held the Errors charged upon you, ſomebody would force you to retract them? I confeſs 'tis very hard*, ſaid *Paletz* with Tears in his Eyes. *John Hus* mentions in his XXXIId Letter, a pleaſant Argument of a certain Doctor, whom he does not name, and who had a mind to perſuade him to ſubmit blindly to the Council. *Suppoſe* (ſaid that Doctor) *the Council ſhould tell you that you have but one Eye, though you have Two, you ſhould acknowledge it. No*, replied *John Hus*, *whilſt God preſerves my Reaſon, I would not ſay ſuch a Thing, tho' the whole World ſhould require it from me, becauſe I could not affirm it without acting againſt my Conſcience.* The Doctor appeared aſhamed to have pitched upon ſuch a ridiculous Example.

Though *John Hus* was fully reſolved never to retract, yet there was nothing in his Steadineſs, that ſavoured of Pride and Stoiciſm. Nay, ſometimes he ſunk under the Fear of Death; but immediately recovered himſelf with the Hope of God's Aſſiſtance, which he implored together with that of the Interceſſion of Saints, and the Prayers of his Friends, as it appears from theſe Words in his XXIXth Letter. *I am far from ſaying, as St.* Peter *did, that though all Men ſhould be offended becauſe of Chriſt, yet I will never be offended. I have*

not

not so much Strength and Fervor, as that Apostle. Christ has not bestowed the same Gifts upon me, as upon him: Besides, I am exposed to more violent Assaults. I say therefore, that putting all my Trust in Christ, I am resolved, when I hear my Sentence, to remain faithful to Truth till Death, with the Help of the Saints, and your own. This humble and modest Speech is very glorious to *John Hus*, and does very much heighten his Constancy and Steadiness. Though he expressed now and then some Fear of Death, it ought not to be inferred from thence, that he made any Retractation, or any Step towards it. However, it is very likely that the Council hoped *John Hus* would retract, seeing they had decreed before-hand how he should be used in Case of a Retractation. If *John Hus* had made an Abjuration, the following Sentence, to be found in a Manuscript of *Leipsick*, would have been pronounced against him. "Forasmuch as it may be "conjectured from some outward Signs, that *John Hus* "repents of his Faults, and that following a better "Advice, as he affirms, he will sincerely embrace again "the Faith of the Church; the Council does joyfully "admit him to abjure all Sorts of Errors and Heresies, "and particularly those of *Wicliffe*, and takes off the "Excommunication, which he has incurred, provided "he humbly asks Absolution. But because his ill Do-"ctrine has occasioned many Scandals and Seditions "among the People, and he himself has committed "many Sins against God and the Church, exposed the "Catholick Faith to a manifest Danger, and the Au-"thority of the Church to the publick Contempt; the "Council decrees that the said *Hus*, as a pernicious, "scandalous, and seditious Man, shall be deposed and "degraded from the Priesthood, and other Orders. We "appoint the Archbishop of *Milan*, and the Bishops of "*Feltri*, *Asti*, and *Alexandria*, to execute that Degra-"dation, in the Presence of the Council, and then to "confine *John Hus* to a perpetual Imprisonment, as "being a very dangerous Man with respect to the "Christian Faith". The Manuscript adds, that according to the Canonists, the Degradation of *John*

Hus would have been performed only by Word of Mouth, because if he had retracted, he would not have been delivered to the Secular Power. That is, in such a Case he would not have been stript of his Sacerdotal Habits, as he was. The Sentence, just now mentioned, far from proving that *John Hus* made a Retractation, being conditional and provisional, would rather prove the contrary, since it was not executed, and read in the Council. 'Tis true, the Title of that Sentence imports, that *John Hus* had promised to retract; but this must be grounded upon a false Report, or a Mistake, the Occasion whereof may easily be guessed at. The Examiners of *John Hus* did doubtless take, either in earnest or maliciously, his Declaration that he would submit to the Council, as a Promise that he would retract. Hence it is that *Berthold de Wildungen*, Auditor of *Rota*, and one of *John Hus*'s Examiners, reporting the Prisoner's Answers to the Council, said, that he had promised twice *to submit to the Determination of the Council*. But Two Observations ought to be made upon that Promise. The First is, that *John Hus* expressed himself so in all his private Examinations, because he had a mind to give his last Answer before the Council, and in a publick Audience, and not to the Commissaries, as it was required from him. Which appears from his IIId Letter, wherein he says the Commissaries urged him for several Days to refer his Cause to Twelve or Thirteen Doctors; but that he would never consent to it, and declared to them that he had a mind to appear in the Council, where he designed to give an Account of his Faith. He says the same thing again upon another Occasion (Ep. XXXVII.) *Come*, says he, *to the Council: It is there that I must appear, and give an Account of my Doctrine.* The Second Observation upon *John Hus*'s Promise mentioned by *Berthold de Wildungen*, is, That he never promised, but conditionally, to submit to the Decision of the Council, *viz.* if they made it appear, that he had taught any Errors; which is very different from a Retractation. This may be proved by many of his Letters, especially by the XVth, wherein he expresses himself thus: "*Desiring to give no*

Scandal

Scandal after my Death, as if I had been an obſtinate Heretick, I declare, and I take Jeſus Chriſt to witneſs, that in many private Examinations, and ſince in the publick Audiences, I have proteſted that I was ready to ſubmit to the Inſtruction, and Direction, and even to the Puniſhment of the Council, if they could ſhew me that I have writ, taught, or ſaid in my Anſwers any thing contrary to Truth. He makes the ſame Declaration in his XXth Letter, and explained himſelf clearly upon this Head to the Emperor, and the Cardinal of *Cambray*, as has been ſeen above. Laſtly, it is highly reaſonable to give Credit to *John Hus*'s Declaration in his XVIIIth Letter, which he writ from his Priſon to the Univerſity of *Prague*, the Day before he died. "I "would have you know, *ſays he*, that I have not re- "voked, nor abjured any Article. The Council re- "quired from me, that I ſhould declare all the Ar- "ticles extracted out of my Books to be falſe. But I "refuſed to do it, unleſs they ſhewed me the Falſity "thereof by the Scripture. And therefore I declare at "preſent, that I deteſt any Senſe, which will appear "to be falſe in thoſe Articles; and in this reſpect, I "ſubmit to the Correction of our Lord Jeſus Chriſt, "who knows the Sincerity of my Heart, and will not "put upon my Words wrong Interpretations, and ſuch "as are contrary to my Intention. *I exhort you alſo to "deteſt any Senſe, that will appear to you falſe in any "of my Writings*". 'Tis therefore an undeniable Fact, that *John Hus* never retracted, and never promiſed to do it but conditionally. And indeed, had he given any Hint of that Nature, is it likely that the Council would not have taken Advantage of it, and ſummoned him to keep his Word, as they did with reſpect to *John* XXIII. who had promiſed to yield, and with reſpect to *Jerom of Prague*, when he repented of having retracted?

Though *John Hus*'s Tryal was almoſt at an End; yet it made the Emperor uneaſy. The Reaſons alledged by the Doctors had not fully removed all the Scruples concerning the Letters of Safe-Conduct. That Prince was very deſirous, that *John Hus* would make ſome Re-

tractation, in order to avoid the Punishment of Death, which was to be inflicted upon him, according to the Jurisprudence of the Council. Wherefore *John Hus* was sounded at several times during the Emperor's Absence, and after his Return, that is, from the 28th of *June*. Every Body took a different Method to shake his Constancy; but all their Endeavours proved ineffectual. The Council sent him several Deputations, which he constantly answered with the same Modesty and Steadiness, being neither guilty of an obstinate Fondness for any Error, which he knew to be such, nor willing to retract basely what he thought to be true. Much about the same time it was resolved to condemn his Books to be burnt, doubtless to fright him by such a Forerunner of his Fate, or to weaken him by a sort of natural Tenderness for his own Works. But it appears from Two Letters, which he writ to his Friends upon this Subject, that such a Decree did not depress his Courage. In one of them, he says they ought not to wonder that his Books should be condemned to be burnt; that those of *Jeremiah* had the same Fate, and yet the *Jews* could not avoid the Calamities foretold by that Prophet. In the other, he blames the Council for having condemned many Books, which they had not read, because they were written in the *Bohemian* Language, that few People understood at *Constance*.

It was hoped, that a Confessor might have a greater Power over *John Hus*'s Mind. He asked for one, and even desired it should be *Stephen Paletz*, as being his greatest Enemy, to shew on the one Side that he was disposed to forgive him, and on the other, that he had nothing to confess, but what he desired every Body should know. But because he left it to the Choice of his Judges, they sent him a Monk, to whom *John Hus* gives this Testimony, Ep. XXXI. *He has heard me with great Mildness and Civility; he has absolved me; he has given me the same Advice as others, but without prescribing any thing to me.* Lastly, the First of *July* he received another solemn Deputation, consisting of Two Cardinals, and other Prelates, to persuade him to retract. But they only got from him the following Declaration,

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Declaration, written with his own Hand; and it was read publickly on the Day of his Condemnation. "Being afraid of offending God, and taking a falſe "Oath, I will abjure none of the Articles produced "againſt me by falſe Witneſſes, having neither preached, "nor maintained them, ſuch as they are imputed to "me, as I take God to witneſs. As for the Articles, "which have been extracted out of my Books, I de-"clare that if any of them is falſe, I deteſt it; but I "will abjure none, being afraid of offending againſt "Truth, and the Doctrine of the Holy Doctors. And "were it poſſible that my Voice ſhould be heard by "the whole World, as clearly, as every Lye, and all "my Sins will be laid open at the laſt Day, I "would willingly revoke before all the World every "Falſhood or Error, which I have at any time ut-"tered or entertained. This I declare and write freely "and voluntarily".

On the 5th of *July*, the Emperor being willing to try for the laſt Time, whether *John Hus* could be prevailed upon, ſent to him Four Biſhops with *Wenceſlaus de Duba*, and *John de Chlum*, to ask him, *Whether he would abjure the Articles which he owned*; *and as for thoſe which he did not acknowledge, though they had been proved, whether he would ſwear that he did not hold them, and that he had no other Opinions, but thoſe of the Church*". He anſwered, That he ſtood to the Declaration, which he had made the Firſt of *July*. The Old Hiſtorian of his Life relates, that upon that Day, when they took him out of his Priſon to carry him to his Examiners, *John de Chlum* ſpoke to him (it was probably the laſt Time) in theſe Words. "Dear "Maſter *John Hus*, I am a Man of no Letters, and "conſequently unable to adviſe ſuch a knowing Perſon "as you are. However, if you find your ſelf guilty "of ſome of thoſe Errors, of which you have been "publickly accuſed, I deſire you not to be aſhamed to "retract them. But if on the contrary you are con-"ſcious of your Innocence, far from adviſing you to "ſay any thing againſt your Conſcience, I exhort you "to ſuffer all ſorts of Torments, rather than renounce

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"any Truth, against your own Knowledge". *John Hus* answered, melting into Tears, that *he took God to witness, that he had always been, and was still ready to retract with all his Heart, and even upon Oath, if he was convicted of any Error by the Authority of the Holy Scripture.* Whereupon a Prelate having told him, that for his own part he would not be so presumptuous, as to prefer his Opinion to that of a whole Council; *I am so far from it,* replied *John Hus, that if the least Member of the Council can convince me of any Error, I am disposed to do whatever shall be enjoined me.* See, how obstinate he is in his Errors, said some Bishops; and then he was recommitted till the next Day, which was the last of his Life.

Though *John Hus,* at his very Departure from *Prague,* expected to be put to Death, as he says, in many of his Letters; yet he had still some Hopes of saving his Life. But in his greatest Struggles, he always discovered an Heroick Courage, and a truly Christian Resignation. Nay, far from being afraid of Death, he sometimes seemed to expect it impatiently, and endeavoured to find in Religion some Motives of Comfort on Account of its Delay. "God, (*says he,* Ep. "XIV.) has in his Wisdom some Reasons for prolonging my Life. He will allow me some time to lament "my Sins, and comfort me in this long Tryal with the "Hope of Forgiveness. He grants me this Interval, "that the Meditation of Christ's Sufferings may the "better enable me to bear my own".

He was in such a Disposition, (*July* 6. 1415.) when the Archbishop of *Riga* fetched him out of his Prison to bring him to the Council. The Cardinal of *Viviers* presided in that Session, as in all the others: The Emperor was present in it with all the Princes of the Empire, and a prodigious Multitude of People resorted to that dreadful Spectacle. When *John Hus* arrived, they were saying Mass; and therefore they made him stay at the Church-door till it was over, lest the Mysteries should be profaned by the Presence of a Man, who was looked upon as an Heretick, and even as an Heresiarch. There was in the Middle of the Church a Table raised

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raised very high, upon which they had laid the Sacerdotal Habits, to cloath *John Hus* with them, and then to strip him of the same. They placed him before that Table upon a pretty high Board, that he might be more easily seen by every Body. As soon as he came there, he said a long Prayer, doubtless with a low Voice; for the Bishop of *Lodi* began to preach immediately upon these Words of St. *Paul*, Rom. VI. 6. *That the Body of Sin may be destroyed.*

In that Sermon, the Bishop looks upon Schism, as the Cause of all the Heresies, Murthers, Sacrileges, Robberies, and Wars, with which the Church had been afflicted for a long Time; and he gives such a frightful Description of that Schism, that one would think he only had a mind to exhort the Emperor to burn the Anti-popes. But the Design of his Sermon was to proclaim the Execution of *John Hus*; and he concludes with these Words addressed to *Sigismund*, *Destroy Heresies and Errors, but chiefly* (pointing at *John Hus*) THAT OBSTINATE HERETICK. The Sermon being over, Four Bishops, appointed by the Nations, and an Auditor of *Rota*, brought in *John Hus* to be condemned.

But before the Reading of his Process and Sentence, the Bishop of *Concordia* read a Decree of the Council, enjoyning all sorts of Persons, of any Dignity whatsoever, Emperors, Kings, Cardinals, Bishops, *&c.* to be silent during that Act, upon Pain of Excommunication, and Two Months Imprisonment. Every Body was forbidden by that Decree to make any Opposition, to dispute, to interrupt, to clap his Hands, to stamp with his Feet, in a Word, to do any thing that might disturb the Session, and lastly, to speak without an express Order from the Council.

After the reading of that Decree, they began to read a certain Number of Articles of *Wicliffe*'s Doctrine, different from the 45, which they had already condemned. This New List consisted of about Sixty Articles selected among Two Hundred and Sixty, which they pretended to have extracted out of *Wicliffe*'s Books. There are Two or Three that look very odd, such as

these for Instance; *Quilibet est Deus: Qualibet Creatura est Deus.* If *Wicliffe* advanced any such Proposition, one may very well wonder why it was not reckoned among the Articles, that were condemned in the Eighth Session. However it be, after they had condemned again these Articles of *Wicliffe*, they proceeded to those of *John Hus*; but they read only some, the Council not thinking it necessary to read the others, because they had been read more than once in publick.

The Article concerning the Church, was the first that was read. *John Hus* maintained it, as he had done at his first Hearing. But because he had a mind to answer every Article singly, the Cardinal of *Cambray* silenced him, and told him that he might answer them all at once. *John Hus* represented, that it was impossible for him to remember such a Multitude of Accusations; and as he was going to answer every thing one after another, the Cardinal of *Florence* bad him hold his Tongue, and ordered the Officers of the Council not to suffer him to speak. Whereupon the Prisoner lifting up his Hands towards Heaven, intreated the Prelates, in God's Name, to give him Leave to speak, that he might justify himself before all the People, who surrounded him, *and then,* said he, *you may dispose of me, as you think fit.* But the Prelates persisting in their Denial, he fell upon his Knees, and lifting up again his Eyes and his Hands towards Heaven, he recommended his Cause to the Supreme Judge of the World, in a Prayer which he pronounced with a loud Voice. After they had read some of the Articles extracted out of his Books, they proceeded to the Accusations, which had been proved by the Witnesses. Upon the Eucharist, *John Hus* being accused of maintaining, that the Material Bread remains in the Sacrament after the Consecration, spoke these Words aloud, notwithstanding the Prohibition of the Council, *I do absolutely deny that ever I believed and taught that after the Consecration the Material Bread remains in the Sacrament of the Eucharist.* As for what concerns the Administration of Baptism, and the Lord's Supper by a Priest

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Prieſt in a mortal Sin, he declared, that ſuch a Miniſtry was ſhameful and unacceptable to God, becauſe a Prieſt in ſuch a State is an unworthy Miniſter of Sacred Things. Being charged (upon the Depoſition of a certain Doctor) with adding a Fourth Perſon to the Trinity, he deſired to know that Doctor's Name, and proteſted againſt that Accuſation, as againſt a notorious Calumny; and then he made a very Orthodox Confeſſion of his Faith concerning the Trinity. The Prelates refuſed to name that Doctor. Afterwards they objected againſt his Appeal to Jeſus Chriſt; but he maintained and repeated it, as being very juſt and lawful, and grounded upon the Example of Chriſt himſelf, who committed his Cauſe to the Judgment of God. Being accuſed of having deſpiſed the Pope's Excommunication, and of having preached, and ſaid Maſs, after he had been excommunicated; "I did not deſpiſe the Pope's "Excommunication, *ſaid he*; but I appealed from it "in my Sermons; and becauſe I did not think it to be "lawful, I continued to perform the Functions of the "Prieſthood. Not being able to appear in Perſon be"fore the Pope, for the Reaſons which I have already "mentioned, I ſent my Proxies to *Rome*, and they "were impriſoned, expelled, and ill uſed. Which "moved me to come to this Council of my own Will, "upon the publick Faith of the Emperor, who is pre"ſent here". When he ſpoke theſe laſt Words, he looked earneſtly upon *Sigiſmund*, who could not forbear bluſhing, as we read in the old Author of *John Hus*'s Life. There is a very witty Saying aſcribed to the Emperor *Charles* V. and occaſioned by *Sigiſmund*'s Bluſh. *Charles* V. being ſollicited by *Eccius*, and other Divines, at the Diet of *Worms*, to get *Luther* apprehended, notwithſtanding the Letters of Safe-Conduct, which he had granted him; that Emperor anſwered, *I will not bluſh, as* Sigiſmund *my Predeceſſor did*. After the Reading of all thoſe Accuſations, an Auditor of *Rota* repreſented, that *John Hus* had been interrogated ſeveral times about thoſe Articles, to know, whether he would maintain, or diſown them; that in his Confinement at *Gotleben*, he had promiſed to ſubmit to the Deciſion

Decision of the Council; which he had confirmed a second time to his Examiners; and that the third time, he had given a Declaration written with his own Hand. The same Auditor read that Declaration, which has been inserted above, pag. 261. He added, that on the 5th of *July*, *John Hus* being interrogated again by Ten Prelates deputed by the Council, to know whether he would abjure those Articles which he acknowledged, and to promise never to hold and teach those which he disowned, he always stood to the aforesaid Declaration, insomuch that it was impossible to prevail upon him by any means whatsoever.

All the Proceedings being over, the Bishop of *Concordia*, at the Proctor's Request, read Two Sentences; one of which condemned all the Books of *John Hus* to be burnt; and the other, *John Hus* himself to be degraded. Upon the Condemnation of his Books, he declared, that it was unjust for Two Reasons. First, Because he had always shewed himself ready to mend any Error contained in them; and since they had not been able to find out any erroneous Doctrine in his Writings, they could not lawfully condemn them. Secondly, Because most of his Books being written in *Bohemian*, or translated into some other Foreign Language, the Council could neither read, nor understand them, nor consequently order them to be burnt. We have seen above, pag. 261. that he said the same thing in one of his Letters. As for what concerns his Condemnation, here follows the Substance of the Reasons that moved the Council to it, as they are expressed in their Sentence, *viz.* "That for many Years past, *John Hus* had seduced "and scandalized the People, by spreading by Word "of Mouth, and in Writing, many Doctrines manifestly Heretical, and condemned by the Church, and "in particular the Doctrine of *John Wicliffe*. That he "had obstinately trampled upon the Authority of the "Church, and Ecclesiastical Censures. That he had "appealed to Jesus Christ the Supreme Judge, in Contempt of the ordinary Judges of the Church; and "that such an Appeal was injurious, scandalous, and "brought in to deride Ecclesiastical Authority; that "having

" having constantly persisted in his Errors, and maintained them in a full Council, he ought to be deposed, and publickly deprived of all Ecclesiastical Orders, as an obstinate and incorrigible Heretick". Whilst they were reading that Sentence, which he heard on his Knees, he denied again the Charge of Obstinacy; and after the reading of it, he took God to witness, that he was innocent, and prayed him to forgive his Judges and Accusers. But, if we believe the Author of his Life, that Prayer raised the Indignation of the Fathers, and made them rail at him, because they pretended to have done him Justice. In order to proceed to his Degradation, the Bishops (some Relations say they were Seven) appointed for that Office, ordered him to put on his Sacerdotal Habits, and to take a Calice, as if he had been going to celebrate Mass. When he put on the Albe, he said, *The Jews cloathed our Lord Jesus Christ with a white Garment, to laugh at him, when* Herod *sent him to* Pilate; and he made the like Reflections upon each Ornament of the Priesthood. Being thus cloathed, the Prelates exhorted him once again to retract, for his Honour and Salvation; but he openly declared, turning towards the People, that he would by no means scandalize and seduce the Faithful by an Abjuration full of Hypocrisy and Impiety, and protested publickly, that he was innocent. Afterwards the Bishops bidding him come down from the Board, on which he stood, took the Calice from him, pronouncing these Words, *O cursed* * Judas, *who having forsaken the Counsel of Peace, got into that of the* Jews, *we take from thee that Calice, in which is the Blood of Christ*, &c. Whereupon the good Man said with a loud Voice, *I hope from God's Mercy, that I shall drink it this very Day in his Kingdom.* Afterwards they stript him of all his Habits one after another, pronouncing some Curse upon each of them, as it is usual in the like Case. But when they proceeded to take off the Marks of his Tonsure, there

* *It is the usual Form of Degrading a Priest.*

arose

aroſe a great Conteſt among the Fathers, to know whether † it ſhould be done with a Razor, or only with Cizars. Whereupon *John Hus* turning to the Emperor, *Behold*, ſaid he, *they cannot ſo much as agree among themſelves about the manner of inſulting me* ‖. At laſt, it being reſolved that Cizars ſhould be uſed inſtead of a Razor, they cut his Hair croſs-ways, that not one Mark of his ſhaven Crown might appear. We learn from the Canon Law ‡, that this Degradation reduces a Prieſt to the Condition of a Layman; and that though it does not take from him the Character, which is *indelible*, yet it diſables him for ever from exerciſing the Functions of the Prieſthood. After they had degraded *John Hus*, they ſet upon his Head a Paper Crown or Mitre, a Cubit high, and of a Pyramidal Form, with Three Devils of a frightful Shape painted upon it, and this Inſcription, THE HERESIARCH; and then the Prelates devoted his Soul to all the Devils (*animam tuam devovemus Diabolis Inferni.*) *John Hus*, without being concerned for that Imprecation, recommended his Soul to God, and ſaid with a loud Voice, That he wore chearfully that ignominious Crown, for the ſake of him who wore one of Thorns. From that very Moment the Church parted with him; He was declared a Layman, and as ſuch, delivered up to the Secular Power, to be carried to the Place of Execution at the End of that Seſſion.

The Emperor having taken Poſſeſſion of *John Hus*, as being Advocate and Defender of the Church, ordered the Elector *Palatin*, Vicar of the Empire, to perform in his Room the Function of Advocate of the Council, and in that Quality to deliver *John Hus* into

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† Sed de hac re magnum inter eos diſſidium ortum eſt, quibuſdam novacula eum tondere volentibus, contra nonnullis ſatis eſſe cenſentibus, ſi forfice duntaxat raſura turbaretur. *Op. Huſ.* Tom. II. Fol. 346. 2.

‖ *The great Preſence of Mind of that unfortunate Man upon ſuch an Occaſion cannot be ſufficiently admired.*

‡ Gorvin. de Jure Canon. IV. Tit. 47. 9, 10.

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the Hands of Justice. Accordingly that Prince delivered *John Hus* to the Magistrate of *Constance*, who immediately put him into the Hands of the Town-Servants, and of the publick Executioner, ordering him to burn *John Hus* with his Cloaths, and every Thing he had about him, his Girdle, his Knife, his Purse, without taking any Money from him. Thus *John Hus* marched between Two Officers of the Elector *Palatin*, without being chained, having only Two Town-Servants before him, and Two behind. The Princes came after him, being attended by a great Number of armed Men, besides such a prodigious Multitude of People, that it was judged necessary to make them stop, till the Attendants of *John Hus* had gone over a certain Bridge, one after another, for fear the Bridge should break. When *John Hus* came to the Bishop's Palace, whither they carried him to see his Books thrown into the Fire, he could not forbear smiling at that Execution, because it appeared to him both unjust and irregular. As he was going along, he declared to the People, in the *German* Language, That he was not condemned for any Heresy, but by the Injustice of his Enemies; that they could not convict him of any Error, though he had so frequently and so earnestly desired it. Being come near the Place of Execution, he kneeled down, and recited some of the Penitential *Psalms*, repeating frequently these Words, *Lord Jesus, have Mercy upon me.——O God, into thy Hands I commend my Spirit.* The Ancient Writer of his Life informs us, that some People, who heard him pray with so much Zeal, said aloud, *We know not what that Man may have done heretofore, but now we hear him put up excellent Prayers to God.* *Reichenthal* relates, that they asked *John Hus* then, whether he would have a Confessor, doubtless to persuade him to make some Retractation, in hopes of avoiding the Punishment of Death. The Ancient Author of his Life says, There was there a Priest on Horseback with a Red Coat lined with Green, who said he should have no Confessor, because he was an Heretick. *John Hus* having said, that he was willing to confess his Sins, *Reichenthal*, Canon of *Constance*, as he himself

self tells us, called a Priest, named *Ulrich Schotland*, who was reputed a Man of Learning and Probity, and well approved by the Bishop and the Council. That Priest told *John Hus*, that if he had a mind to renounce those Errors, for which he had been condemned to the Punishment ready for him, he was willing to confess him; but that if he refused to make such an Abjuration, he himself could not be ignorant, that according to the Canon Law an Heretick can neither administer, nor receive the Sacraments. *John Hus* hearing those Terms, answered, that he had no Occasion for a Confessor, since he did not find himself guilty of any mortal Sin. And because he had a mind to take hold of that Opportunity, in order to speak to the People in the *German* Language, the Elector *Palatin* hinder'd him, and ordered him to be burnt immediately. Whereupon *John Hus* began to pray with a loud Voice in these Words: *Lord Jesus, I suffer with Humility this cruel Death for thy Cause, and I pray thee to forgive all my Enemies.* While he lifted up his Eyes towards Heaven, his Paper Crown or Mitre fell from his Head: He smiled at it, but the Soldiers set it on again, that it might be burnt, said they, with the Devils whom he had served. Having asked Leave to speak to his Keepers, and obtained it, he thanked them for the kind Usage he had received at their Hands, and declared, that he hoped to reign with Christ, because he suffered for the Cause of his Gospel. Which being done, he was fastened to a Post set up for that Purpose. He had at first his Face turned towards the *East*; but some being displeased with it, because he was an Heretick, they turned his Face towards the *West*. The Ancient Writer of his Life observes, that his Neck was tied to the Post with a black and nasty Chain, which had served for a Dog-string. *John Hus* smiled at it, and made upon that Occasion some pious Reflections on the ignominious Sufferings of Christ. Being thus fastened, they laid the Wood about him; but before it was set on Fire, the Elector *Palatin* attended by the Count of *Oppenheim*, Mareschal of the Empire, went up to him to exhort him to make a Retractation, that he might save his Life, says one of the Re-

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Relations, or for his Salvation, as the other has it. But *John Hus* declared, that he joyfully signed with his Blood every thing which he had writ and taught, having done it only to rescue Men's Souls from the Power of the Devil, and to deliver them from the Tyranny of Sin. Whereupon the Elector going back, the Wood-pile was set on Fire, and *John Hus* was quickly stifled, imploring God's Mercy to his last Breath. The Executioners tore the Remains of his Body in a Thousand Pieces, that they might be sooner consumed. Having found his Heart, they thrust a pointed Stake into it, and burnt it by it self. They took his Cloaths, contrary to the Order they had received; but the Elector commanded that they should be burnt, and promised them to make up that Loss. His Ashes were carefully gathered, and thrown into the *Rhine*, lest his Followers should carry them into *Bohemia*, like Relicks. But if we believe *Æneas Sylvius*, this Precaution proved ineffectual; for he says the *Hussites* scraped the Ground of the Place, in which *John Hus* was burnt, and carried it to *Prague*, where he pretends, that *John Hus* and *Jerom of Prague* had as great a Veneration paid to them, as St. *Peter* and St. *Paul*. It will not be improper to insert here what the same Historian says, speaking of the Constancy with which *John Hus* and *Jerom of Prague* suffered the Punishment of Death. "They went, *says he* †, to the Place of Execution, as if it were to a Feast. "They never let fall any Word, that discovered the "least Weakness. They sung Hymns in the midst of "Flames, without any Interruption. No Philosopher "did ever suffer Death with so much Constancy, as "they suffered to be burnt alive."

Thus I have given the Substance of John Hus's *Trial, as it is to be found scattered in several Parts of Mr.* Lenfant's History of the Council of *Constance*; *and I think I have not omitted any material Passage. The Author makes several important Reflexions upon that Trial: I shall give an Account of them. No Protestant can read* John Hus's *Trial, without praising God for being a*

† *Æn. Sylv.* Hist. Boh. cap. 36. pag. 73.

Mem-

Member of a Reformed Church. As for the Roman *Catholicks, I wish the reading of it may make them ſenſible of the Heinouſneſs of Perſecution, and that the Doctrine which teaches it, is the greateſt and the moſt pernicious of all Hereſies. Here follow Two Decrees of the Council of* Conſtance, *which I could not lay aſide, without being guilty of a conſiderable Omiſſion.*

Quod non obſtantibus ſalvis conductibus Imperatorum, Regum, &c. poſſit per Judicem competentem de hæretica pravitate inquiri. Von der Hardt, T. IV. p. 521.

PRæſens ſancta Synodus, ex quovis ſalvo conductu per Imperatorem, Reges, & alios ſeculi Principes hæreticis, vel de hæreſi diffamatis, putantes eoſdem ſic à ſuis erroribus revocare, quocunque vinculo ſe adſtrinxerint, conceſſo, nullum fidei Catholicæ vel Juriſdictioni Eccleſiaſticæ præjudicium generari, vel impedimentum præſtari poſſe ſeu debere, declarat, quo minus ſalvo dicto conductu non obſtante, liceat Judici competenti Eccleſiaſtico de ejuſmodi perſonarum erroribus inquirere, & aliàs contra eas debite procedere, eaſdemque punire, quantum juſtitia ſuadebit, ſi ſuos pertinaciter recuſaverint revocare errores, etiamſi de ſalvo conductu confiſi ad locum venerint judicii, aliàs non venturi.

Quo ſtatuto ſive ordinatione lectis, idem ſtatutum fuit approbatum per dictos Dominos Epiſcopos nomine quatuor Nationum, ac Reverendiſſimum Patrem Dominum Cardinalem Vivarienſem nomine Collegii Cardinalium per verbum *Placet*.

De ſalvo conductu Huſſonis.

Ibid. ex MS. Vindob. Dorr.

SAcroſancta, &c. Quia nonnulli nimium intelligentes, aut ſiniſtræ intentionis, vel forſan ſolentes ſapere plus quam oportet, nedum Regiæ Majeſtati, ſed etiam

etiam sacro, ut fertur, Concilio, linguis maledictis detrahunt, publicè & occultè dicentes, vel innuentes, quod salvus conductus per invictissimum Principem Dominum Sigismundum Romanorum & Ungariæ, &c. Regem quondam Johanni Hus, hæresiarchæ damnatæ memoriæ datus, fuit contra justitiam aut honestatem indebitè violatus; Cum tamen dictus Johannes Hus fidem orthodoxam pertinaciter impugnans se ab omni conductu & privilegio reddiderit alienum, nec aliqua sibi fides aut promissio, de Jure naturali, divino, vel humano fuerit in præjudicium Catholicæ fidei observanda; Idcirco dicta Sancta Synodus præsentium tenore declarat, dictum invictissimum Principem circa prædictum quondam Johannem Hus, non obstante memorato salvo conductu, ex juris debito fecisse quod licuit, & quod decuit Regiam Majestatem; statuens & ordinans omnibus & singulis Christi fidelibus, cujuscunque dignitatis, gradus, præeminentiæ, conditionis, status, aut sexus existant, quod nullus deinceps Sacro Concilio aut Regiæ Majestati de gestis circa prædictum quondam Johannem Hus detrahat, sive quomodolibet obloquatur. Qui verò contrarium fecerit, tanquam fautor hereticæ pravitatis & reus criminis læsæ Majestatis irremissibiliter puniatur.

See Article XL.

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ARTICLE XXXVIII.

A ORDEM DA SALVAÇÃO, Ou A Doutrina Chriſtãa brevemente em perguntas e reposſtas declarada e provada com principaes Teſtemunhos da Eſcritura ſagrada. Juntamente com alhuãs Oraçoens e Cantigas. TRANQUEBAR Em India Oriental na Coſta de Coromandel na Eſtampa dos Miſſionarios del Rey de Dennemark. Anno 1712.

That is,

THE ORDER OR METHOD OF SALVATION; *Or, the Chriſtian Doctrine, by Way of Queſtions and Anſwers; briefly declared and proved by the principal Teſtimonies of Scripture. Together with ſome Prayers and Hymns. Printed at* Tranquebar *in the* Eaſt-Indies, *on the Coaſt of* Coromandel, *in the Printing-Houſe of the Miſſionaries of the King of* Denmark. 1712. *in* 12. *pagg.* 44.

The following Article has been ſent to the Author of theſe Memoirs.

THIS being the Firſt Piece that ever was printed on the Coaſt of *Coromandel*, ſince the Art of Printing hath been invented; an Account of it may

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may not be unacceptable to such Readers, as are desirous to know something of what happens in Matters of Religion, even beyond the Pales of *Europe*. This little Treatise consists of Two Sheets only printed for the Schools of the Missionaries at *Tranquebar*, who were sent thither by the King of *Denmark*, *Frederick* IV. in the Year 1705. to attempt the Conversion of the Heathens in those Parts. As such a Design hath scarce ever been set about in good Earnest by Protestants; many supposed it would hardly come to any Thing at all. They considered the Expensiveness of such an Undertaking on one Hand, and the Coldness of Protestants in things of this Nature on the other; particularly since Christian Kings and Princes, who should be the greatest Supports thereof, are now generally more concerned about enlarging their own Dominions and Kingdoms, than the Kingdom and Dominions of JESUS CHRIST.

The Collection of Letters sent by the Missionaries to their Correspondents in *Europe*, and successively publish'd in *English*, give indeed an Account of the various Obstructions these Two Men have hitherto met with; but at the same Time offer also some good Advice, whereby, if duly applied, the Obstacles might be remov'd, and the whole Design set on a better and more promising Foundation.

After the said Missionaries arrived in the *East*, they found the *Damulian* or *Malabar* Language exceeding difficult. That Language was never exactly digested into Grammar-Rules; and so they could not expect any Help that Way. Nothing but unwearied Labour, and an unshaken Patience, could carry them through it. They made at last such an Agreement betwixt themselves, that one should entirely apply himself to the *Portugueze*, whilst the other should endeavour to master the *Malabarick* Tongue. Both succeeded in their Enterprize, though not without a World of Toil and Labour. The Latter, though he had the hardest Task a great deal, yet after a Term of Six or Eight Months spent therein, he began to catechize in that Heathenish Language; whilst his Fellow-Labourer performed the same in *Portuguese*. Some Time after the same Missio-

nary, who was taken up with the Native Language, enter'd upon the *Malabar*-Translation of the New Testament, as a Thing indispensably necessary for the Propagation of the Gospel. He began that laborious Work in *October* 1708, and happily finished it in *March* 1711. And this is undoubtedly a Treasure more worth than all the Jewels of the *Indies*, and may prove a Means to scatter in Time the Seed of the Gospel throughout that whole Coast.

However, all these Endeavours are as yet but so many *preparatory* Steps towards the main Design. The Persons engaged in it have in several Letters intreated their Friends in *Europe*, to see 'em supplied with a Cast both of *Latin* and *Malabar* Types, as the likeliest Means to propagate the Gospel among these barbarous Nations. Both their Demands have been complied with. The *Latin* Press, together with the whole Printing *Apparatus*, was arriv'd in the *East*, when the last Letters (dated in *September* 1712.) came away; and the *Malabar* Types being dispatch'd about the beginning of this Year (1713.) 'tis hoped they are safely got over by this Time. As the Printing-Press was a Present sent them by some publick-spirited Persons in *England*; (as the Missionaries thankfully own, in the small Preface prefixed to the Treatise above-mentioned) so they have by this Means rendered themselves Partakers of all such Blessings as may spring up in Time from so Christian and Extensive a Contribution.

Would to God that those little Endeavours towards kindling the Light of the Gospel in the Pagan World, might prove an Inducement to Protestants, to lay nearer to Heart a Design tending so much to the Glory of the Author of our Holy Religion! Happy are those Instruments that make themselves worthy of so great a Dignity. As the Enemy of Souls will not fail to dispute every Inch of Ground that shall be gotten from him; so the Victory will be the more glorious, the more Opposition it hath met with. There is plenty of most illustrious Predictions relating to the Conversion both of *Jew* and *Gentile* in the latter Ages. For they both will be called in at last, after the Winter of Judg-

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ments is passed over, and a Divine Light let into the World with Healing under its Wings. And what Ornaments will they prove to the Church of Christ, even in this lower World? But to forward this, Christians themselves must in their Lives shew more of the intrinsick Power and Efficacy of the Gospel, than what hitherto hath been observ'd among them. Holiness of Manners grounded on a living Knowledge of Christ, will undoubtedly prove the most prevailing Argument, to recommend Christianity to Infidels, and the most powerful Means, to vindicate it from the Disgrace it now groans under.

The Readers may see, in the Second Volume of these Memoirs, *an Account of the Progress, which the Missionaries mentioned in this Article have made in the Conversion of the* Malabarians.

ARTICLE XXXIX.

LONDON.

A Learned Physician has lately published a Treatise of the Secret Diseases of Men and Women, *printed and Sold by* John Graves *in St.* James's *Street, and* John Morphew *near* Stationers-Hall, London, 1713. *in* 8*vo. pagg.* 188.

The Subject of this Book does not allow me to enlarge upon it; and therefore I shall confine my self to the Author's Preface. "The Imperfections (*says he*) "I have observed in all the Accounts of a Gonorrhea "hitherto published, and the *indecent* and almost *ob-* "*scene Manner* of describing this Distemper, have in- "duced me to communicate my Thoughts on this Sub- "ject to the Publick; which I will endeavour to do "in such a Way as may lead the Readers into a true "Knowledge of its *Nature* and *Method of Cure*,

"without exciting vicious Inclinations; whereas most "Treatises, of late, seem rather designed to inflame the "Youth with *impure Notions*, than to assist them with "sufficient *Remedies* against the Disease; and the Cor- "ruption conveyed to the Imagination by such Books, "is more pernicious than the Contagion received by "the Distemper.

"But as both these *Faults* may be avoided by a bet- "ter Account of [that Disease,] which shall expose its "Danger, and inform the Judgment, without polluting "the Mind; I cannot doubt of a favourable Recep- "tion to this Undertaking.

"The *Defects* indeed, and *Insufficiency* of former "Writers are best known to Physicians, who not only "lament, but long to have them supplied. I shall not "presume to mention all the particular Errors in a "short Preface, since they will fully appear in the "Tenor of this Discourse. It is sufficient to observe in "general, that the *Terms* in common use are *obscure*, "the *Descriptions misapplied*; scarce one Symptom is "explained, and the Disease it self, so little *known*, "that it is *miscalled* by the Name of one of its Symp- "toms. We cannot wonder therefore, that more *pro- "per Indications* of its Cure are not formed, since its "Nature is so little understood, and the ways by which "it goes off so little known; upon which Account the "*Event* of the Distemper is always *doubtful*, and often "*fatal*.

"Now all these Mistakes are not only made manifest, "but redressed in the following Discourse; and *new* "*Medicines* as well as *new Methods* are invented, "whereby the worst Effects of [that Distemper] are "remedied in the shortest Time, without any Pain, "and with the greatest Certainty".

This Treatise is written with great Order, Perspicu- ity, and Judgment; and the reading of it, far from being dangerous, will rather be a Preservative against the Disease, which makes the Subject of it.

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LONDON:

A Caveat *against the new Sect of* Anabaptists *lately sprung up at* Exon, *shewing the Novelty and Schism, the Absurdity and dangerous Tendency of their Principles and Practices, who were concerned in the Rebaptization of Mr.* Benjamin Read. *In a Letter to a Friend.*

London: Printed for John Clark, *at the* Bible *and* Crown *in the* Old-Change *near St.* Paul's. 1714. in 8vo. Pagg. 32.

This little Book concerns only three Clergymen of *Exeter*, as it appears from the following Lines. "One "Mr. *Benjamin Read* of the City of *Exeter* was de- "signed for a Dissenting Minister: His Parents gave "him a suitable Education, and he was, for several "Years at a private Academy. All this time he seemed "to be a resolute Nonconformist; but about two or "three Months since he left the Dissenters, and on a "sudden declared himself a Zealous Churchman.—— "A little after he conformed, he was persuaded to re- "nounce his former Baptism as absolutely null and in- "valid, because it was administred by one who was not "Episcopally ordained. He submitted to be Rebap- "tized; and the Sacrament was solemnly repeated in "the Parish Church of *Heavytree*, within a Mile of "*Exeter*. The Person that officiated was one Mr. "*Jenkinson*. —— The Godfathers were two Clet- "gymen, Mr. *King* and Mr. *Walker*, &c".

Those Gentlemen are more rigid than the late Mr. *Dodwell*. I remember that being one Day in Company with him, and some other Gentlemen, I heard him say, that the foreign Protestant Churches were out of the Christian Covenant. Whereupon a Gentleman told him, *Sir, I was baptized beyond Sea by a Minister, who had no Episcopal Ordination; and I should be glad to know what you think of my Baptism.* Mr. *Dodwell* answered, *Sir, I cannot say that your Baptism is valid;*

but there is one thing that may supply the Defect of it; I mean your constant communicating with the Church of England. *Sir*, replied the other Gentleman, *I am safe, according to your Principles; for I am, and have always been, a great Admirer of the Church of* England, *and a hearty Friend to Episcopacy; and I can assure you, that I do constantly communicate with that Church, which is the Glory of the Reformation.* Mr. *Dodwell* appeared very well pleased with that Answer.

LONDON.

New Books sold by P. Vaillant *in the* Strand.

1. A second Edition, very much enlarged, of Dr. *Valentini's Medicina Nov-antiqua. Francfor.* 1713. *in 4to.*

2. *Flora quasimodo genita, sive Enumeratio aliquot Plantarum indigenarum in Prussia,* &c. *Gedani* 1712. *in 4to.*

3. A *French* Translation of *Valerius Maximus*, in Two Volumes, in 12*o*.

PARIS.

FAther *de Colonia*, a Jesuit, is finishing a Work, wherein he undertakes to confirm the Truth of the Christian Religion by the Testimony of the Heathen Authors.

A Specimen of that Work has been inserted in the Memoirs of Trevoux; *but I think I need not translate it. I shall only give a general Notion of that Piece in a few Words.* Ammianus Marcellinus, says the Author, *affirms in the Beginning of the* XXIIId *Book, that when the* Jews *undertook to rebuild the Temple of* Jerusalem, *at the Desire of* Julian *the Apostate, dreadful Globes of Fire came out of the Foundations, and that the Workmen were burnt at several times, insomuch that the Place became inaccessible, and the* Jews *were forced to leave*

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leave off that Enterprise. But that Historian is a Heathen, and a very faithful and exact Writer. Therefore the Prodigy just now mentioned is true, and a Proof of the Christian Religion; the more because Ammianus Marcellinus *does not spare the Christians; for he says, speaking of* Julian, Nullas tam infestas hominibus bestias, ut sunt sibi, ferales plerique Christianorum, expertus. *I must observe, that Father* de Colonia *says all that can be said upon this Subject.*

The *Benedictins* will shortly send to the Press a continued Commentary upon the Bible, in several Volumes in *Folio*. That Commentary consists altogether of Passages out of the Fathers.

A *Benedictin* Monk designs to print a new Collection of the Councils of the Province of *Normandy*.

UTRECHT.

William van de Water is Printing *Ovid*'s Works from *Heinsius*'s Edition in Three Volumes in 12o. The same Bookseller will shortly print another Edition of the same Poet with several Notes of *Heinsius* never yet published. Mr. *Burman* will take Care of those Two Editions.

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ARTICLE XL.

REFLECTIONS *upon* JOHN HUS's *Trial inserted above in three Articles. By Mr.* LENFANT, *Chaplain to the King of* Prussia.

IT is not very difficult, *says Mr.* Lenfant, to discover the true Cause of *John Hus*'s Execution, and to draw his Character. The Sentence of the Council imports, that *John Hus is a manifest, scandalous, obstinate, and incorrigible Heretick.* As for what concerns Obstinacy, we have seen how he constantly denied that Accusation, and protested that he was ready to retract any Error, of which he should be convicted by the Holy Scripture, or plain Arguments drawn from it. Wherefore in order to condemn him as an obstinate Man, they should have proved by the Holy Scripture and good Reasons, that the Articles which he acknowledged, were erroneous; and as for those which he disowned, the Council should have confronted the Witnesses in his Presence to convict him. But they were contented to alledge the Witnesses by general Denominations, and not by their own Names: Nay, when he desired to know the Name of a certain Doctor, who accused him of adding a fourth Person to the Trinity, the Council denied his Request, as has been already observed. As for what concerns his Instruction, he always complained that they refused to instruct him both in publick and in private; and that when he quoted some Passages of the Scripture in his own Defense, they would not hear him. But to shew that *John Hus* could not be condemned as an obstinate Man, we need only consult the Doctors about the Nature of Obstinacy. Let us hear *John de Courtecuisse*, (Johan. Brevis Coxæ ap. Gers. T. I. p. 839.) a Paris Doctor, very famous in the XVth Century, and Bishop of *Geneva*, in the Time of the Council of *Constance.* He says, that *whatever Error a Man may fall*

fall into, he ought not to be accounted either an Heretick, or an obſtinate Man, when he ſhews himſelf ready to retract after a right Inſtruction. And then the ſame Doctor explaining what ſort of Inſtruction ought to be given to a Man who is in an Error, adds, that *no Inſtruction can be ſaid to be right and ſufficient, unleſs they make him ſee his Error ſo plainly, that in the Judgment of Intelligent Perſons, he cannot deny that his Opinion is contrary to the Catholick Faith.* The ſame Doctrine may be ſeen in many Places of *Gerſon's* Works. *Dicitur* (ſays he) *pertinaciter quis tenere aliquid, quando non eſt paratus corrigi, vel non quærit cum ſollicitudine veritatem.* (Op. Gerſ. T. II. p. 264.) Now according to this Definition of Obſtinacy, 'tis certain that *John Hus* could not be condemned as an obſtinate Man.

As for his Hereſies, it is not very eaſy to know exactly wherein they conſiſted. He never aſſerted the Doctrine of the *Communion in both Kinds*, (*Mr.* Lenfant *proves it undeniably*); and it plainly appears from his publick Examination, that ſuch a Doctrine was never objected againſt him. It is no leſs certain that he believed *Tranſubſtantiation* and the *real Preſence*. He frequently declared it in expreſs Words, in a full Council; nay, after many Quibbles and Subtilties, they were forced to acknowledge that he was Orthodox upon the Euchariſt. Beſides, in a Treatiſe which he writ in his Confinement, concerning *the Sacrament of the Body and Blood of Chriſt*, he plainly ſays, that he always held the Doctrine of *Tranſubſtantiation*, before he was a Prieſt; and that from the time of his being made a Prieſt, he taught it publickly in the Church and the Univerſity. The particular Opinions of *John Hus*, about that Matter, may therefore be reduced to theſe three Heads. 1. A *Bohemian* Preacher having aſſerted, that *a Prieſt before his firſt Maſs is only a Child of God; and that after he has officiated, he is the Father of God, and Creator of God's Body: John Hus* writ a Treatiſe to confute ſuch a ſtrange Aſſertion, though it was not new; and he maintained that Chriſt is the Author of *Tranſubſtantiation*, a Prieſt being

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ing only the Minister of it by Virtue of the Sacramental Words. 2. We have seen that the Archbishop of *Prague* required from *John Hus*, that he should not say, that Christ was *the Bread* after the Consecration. *John Hus* refused to obey that Order, and shewed by the Words of Christ and St. *Paul*, by the Canon of the Mass, and many Authorities of the Fathers, that before and after the Consecration Christ is always *the Bread*, but a heavenly, spiritual, and *supersubstantial* Bread. 3. Because some affirmed that the Body of Christ is seen with bodily Eyes in the Eucharist; that it is handled like other Bodies, and chewed with the Teeth; and that it goes into and comes out of the Stomach, as any other Food; *John Hus* maintained and proved by the Authority of the Doctors, that the Body of Christ is incorruptible, and that the Accidents only of the Bread and Wine are handled and chewed. And when they objected to him the Retractation of *Berengarius*, *Ego Berengarius*, importing, that according to the Doctrine of the Church, the true Body of Christ is seen, handled, and eaten corporally, and not figuratively in the Eucharist; he alledged the Gloss upon that Retractation, which says, that if the Words of that Retractation are not explained in a right Sense, and understood of the Accidents, it will be a greater Error than that of *Berengarius* himself. If what has been said, was not sufficient to shew that *John Hus* believed *the Sacrifice of the Mass*; his constant celebrating of it, even at *Constance*, and, as it were, in the Sight of the Council, would be an undeniable Proof of his Belief upon that Head. For, had he not been fully convinced of the Necessity of that Duty, or had he had the least Scruple about it, his Excommunication would have afforded him a very fair Pretence to forbear saying Mass. 'Tis true, that though he was sensible of the Excellency of the Priesthood, yet he could not bear that Priests should take too much upon themselves under such a Pretence. And therefore he severely reproved a Preacher, who asserted that *the most wicked Priest is better than the best Layman.*

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It appears from many of his Letters, that he aſcribed a great Power to the *Interceſſion of Saints*. In the XXIId he prays St. *Peter* and St. *Paul* to intercede for him, that he may ſuffer courageouſly, as they did, if it be the Will of God; and in the XXXth, he begs the ſame Favour of St. *John the Baptiſt*. If he had any Hopes of eſcaping from the Hands of his Enemies, he declares it is through the Merits of Saints. And in another Piece, he ſays in expreſs Words, that *'tis impoſſible for any Sinner to be ſaved without the Interceſſion of the holy Virgin*. In another Work, he prays God to forgive thoſe, who ſay that he denies the Doctrine of the Interceſſion of Saints, both with reſpect to the Living, and thoſe that die in Grace. Nor could it be objected to him, that he did not believe *Purgatory*: He mentions it ſo frequently in his Writings, that one would think it was his darling Doctrine. In the *Explanation of his Faith*, which is a kind of Sermon, which he had prepared to preach it at *Conſtance*, he calls *the ſleeping Church*, the Number of the Elect, who are in *Purgatory*, and may be helped to come out of it, both through the Interceſſion of the Saints who are in Heaven, and by the Faſtings, Alms, and other good Works of the Faithful, who are ſtill upon Earth. He teaches the ſame Doctrine more than once in his Treatiſe of Indulgences written in 1412. Nay, he brings in the Doctrine of Purgatory to oppoſe the wrong Uſe of Indulgences.

As for what concerns the *Worſhip of Images*, though *John Hus* writ a Tract againſt it, yet he acknowledges in that very Tract, that *one may kneel down, put up Prayers, offer Gifts, and light Tapers before the Image of Chriſt, and before thoſe of any Saint whatſoever, provided it be not done for the ſake of the Image, but for the ſake of him who is repreſented by the Image*. This Doctrine was the Opinion of the ſoundeſt Part of the Church at that Time, and conſequently could not be looked upon as an Hereſy in *John Hus*. Let us hear upon this Head *John Gerſon*, who was certainly one of the moſt approved Doctors of the XVth Century. He ſays in his Expoſition of the Decalogue, *We*

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don't worship Images, but God, or the Saints whom they represent. In a Sermon upon the *Nativity*, *Gerson* says again, That "if a Man kneels down before a Crucifix, he does not worship the Wood that the Cross is made of, but God who is represented upon it; and "that the same ought to be said of the Images of Saints. "We don't worship the Images, *says he*; but we honour the Saints. As for the simple and ignorant "People, if they worship the Images themselves, they "cannot be excused but by Reason of an invincible "Ignorance, or because their Intention is to do what "the Church does by honouring Images.

John Hus was also fully persuaded of the *Necessity of Confession*, since he confess'd his Sins to a Priest before he died. If he refused to do the same immediately before his Execution, 'tis because he could not do it, but upon a Condition which he could not accept with a good Conscience.

One needs only read his Commentary upon St. *James*'s Epistle, to be persuaded that his Doctrine concerning the *Merit of good Works* was the same with the general Doctrine of that Time. In the Sermon above-mentioned he says, That *no Man is rewarded in another Life, but according as he has merited in this Life; and that the State of Pilgrimage is the only State, in which a Man may render himself worthy of Reward.*

He did also acknowledge the *Seven Sacraments* of the Church of *Rome*, as it appears from one of the Articles objected against him, wherein he says the Seven Sacraments are ill administred by a wicked Priest. That Objection was not grounded upon the Number of Sacraments, but upon his saying, That, in order to make them effectual, the good Life of a Priest was more necessary than his Dignity. Nay, he explains this last Article, by saying, as we have seen above, That vicious Ministers are, in the Sight of God, altogether unworthy of administring the Sacraments. In a Treatise concerning *Marriage*, which he composed in his Confinement, he acknowledges it to be a Sacrament, and pretends to prove it by the Words of St. *Paul*, who, according to the Vulgar *Latin*, says that Marriage is a

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great Sacrament. He speaks in the same manner of *Orders*, *Confirmation*, and *Extreme Unction*, in his Commentary upon St. *James*'s Epistle.

I have not observed neither (*continues Mr.* Lenfant) that his Doctrine concerning *Tradition* differed from that of the most Eminent Doctors of his Time. For in all his Works, he undertakes, as they do, to prove his Assertions by the Scripture and Tradition, that is, by the Authority of Fathers and Councils. And in the Explanation of his Faith, he declares, that he *receives all the Opinions of the Holy Doctors, in as much as they explain the Law of Jesus Christ; that he has a Veneration for all the Councils, both General and Particular, for the Decrees and Decretals, and all the Laws, Canons, and Constitutions, inasmuch as they agree with God's Law explicitly, or implicitly.* This was the common Opinion of the Doctors; for they pretended, that Tradition contained nothing contrary to Revelation. 'Tis true, *John Hus* writ a Treatise against *Human Traditions*; but he did not understand by it, what is commonly called *Tradition* in the Church of *Rome*. Let us hear *John Gerson* upon this Head. *The Second Degree of Truths, which ought to be believed, consists* (says he) *in those Truths, which the Church has determined, and received from the Apostles by an uninterrupted Succession, and an undeniable Tradition.* *John Hus* never denied this; and therefore by *Human Traditions*, he only meant several superstitious Ceremonies grounded upon mere *Custom*; that great Number of Monastick Orders, which brought into Religion a Medley unbecoming its Primitive Simplicity; the exorbitant Wealth and Power of the Popes and Clergy; in a word, all the Abuses which proceeded from their Avarice, Ambition, and Sensuality, and served only to support those Vices. But all the Doctors of that Time, who were for a Reformation, spoke as plainly as *John Hus* against those Human Inventions. *Henricus de Hassia* complains openly *of so many Pictures and Images, with which the Churches are party-coloured; of the great Number of Religious Orders and Monks; of the Multiplication of Saints and Holy Days;*

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Days; of the Introduction of some Apocryphal Books, to the Prejudice of Faith. 'Tis certain that *John Hus* never spoke more boldly against Human Traditions, and the Popes Decretals, than *Gerson* did in many of his Works. If to all this we add the Testimonials of Orthodoxy, which *John Hus* received from the Archbishop of *Prague*, and the Inquisitor of the Faith in *Bohemia*, as well as from the University of *Prague*; there can be no doubt that he believed all the Doctrines, that were then received in the Church of *Rome*, excepting some Articles, which concerned Manners and Ecclesiastical Discipline, rather than Faith. And indeed some Writers of the *Roman* Communion, such as *Florimond de Raymond*, and *Rosweide* a Jesuit, acknowledge that he did not depart from the Doctrine of the Church of *Rome* in any Essential Point.

He had so good an Opinion of his Cause, that he says in one of his Letters, he does not believe his Judges can alledge any thing against him, but the following Articles. First, That *he has opposed the Crusade of* John XXIII. Secondly, That *he has officiated all the Time he lay under Excommunication.* Thirdly, That *he has appealed from the Pope's Judgment.* Fourthly, That *he has writ a certain Letter, which was read in* Bethlehem-*Chapel.* He adds in his 54th Letter, that his saying that *Temporal Princes may deprive the Clergy of their Estates*, was also looked upon as an Heresy. As for the first Article, which concerns *John Hus*'s Books and Sermons against the Crusade published by *John* XXIII. 'tis certain he had on his Side all the Friends of *Ladislaus* and *Gregory* XII, who doubtless did not approve that Crusade no more than *John Hus*, though upon different Principles. *John Hus* did not favour *Gregory* XII. and *Ladislaus*; but because he did not look upon the latter as a professed Heretick, the Bull which *John* XXIII. fulminated against that Prince, appeared to him unjust and barbarous. Besides, he did not believe the Popes had a Right to sow Discord in the World, and to turn all *Christendom* into a Field of Battel, under Pretence of Religion, but at the Bottom to satisfy their Ambition and Avarice. Thus

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John Hus was not so much against Indulgences, as against the ill Use which the Popes and their Ministers made of them, or the Motives and Method of distributing the same. And if any one will take the Pains to compare his Book concerning Indulgences with what *Gerson* says of them in some of his Works, he will find but little Difference between their Opinions about that Subject.

The other Crime charged upon *John Hus*, was his saying Mass and Preaching all the Time of his Excommunication. 'Tis true, that upon this Head he would have found it a difficult thing to clear himself from Disobedience to his Superiors, especially since he acknowledged still their Authority, having appealed from the Judgment of the Archbishop of *Prague* to *Alexander* V. and then to *John* XXIII. However, let us hear *Gerson* upon Excommunication. He says, That *a Sentence of Excommunication ought not to be pronounced, but upon Account of a manifest Disobedience, when a Man does notoriously refuse to hear the Church. From whence it appears*, continues he, *that if it be impossible for him to obey the Commands of the Church, he is not excommunicated before God, and every such Excommunication is unjust.* It is also the Opinion of *Zarabella*, Cardinal of *Florence*, one of the most Eminent Canonists of his Time. *Peter d'Ailly*, Cardinal of *Cambray*, whom we have so often mentioned, is no less positive upon this Subject, since he says, That *in Matters of Faith, a Sentence of Excommunication ought not to be pronounced, but against a Man, who has been well instructed in the Truth, and refuses to acknowledge it.* 'Tis true it is their Opinion, that though the Excommunication be unjust before God, yet a Man is obliged to undergo it, for the sake of Order, and out of Respect for the Church. But they add at the same time, that a Prelate, and even a Pope, may abuse their Power to such a Degree, that *it is glorious and meritorious not to obey them; because in this Case, the Scandal arising from Disobedience falls upon the Person who is the Author of an unjust Excommunication, and not upon him who refuses to submit to it.*

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If it be feared, says *Gerſon*, *that weak People, who look upon the Pope as a God, will be offended at it, one muſt endeavour to ſet them right in that Matter; and then if they will not acquieſce in it, the Scandal lies only at their Door.* Laſtly, he concludes that *one muſt humbly take the proper Method to perſuade the Pope to deſiſt from an unjuſt Excommunication; but if ſuch a Submiſſion does not ſucceed, one muſt put on Conſtancy and Freedom, and take a generous Reſolution.* *John Hus* was exactly in all thoſe Circumſtances. He could not go to *Rome* without a manifeſt Danger of his Life, by reaſon of the Mortal Enemies he had in *Germany*, as he himſelf ſays in a Letter which he writ to the Pope, and in another which he writ to the Cardinals, deſiring to be diſpenſed from appearing in Perſon. Nay, the Ancient Author of *John Hus*'s Life intimates plainly enough, that he was diſpenſed from it by that Pope; but Cardinal *Colonna*, who had been appointed to take Cognizance of that Affair, being reſolved to perſiſt in what he had done, ſuppreſſed the Diſpenſation which *John Hus* had obtained. Whereupon the King of *Bohemia*, and the Univerſity of *Prague*, writ to the Court of *Rome*, and deſired that *John Hus* ſhould be diſpenſed from appearing there. In the mean time, to ſhew his Obedience to the Church, he ſent his Proxies to the Court of *Rome*, where they met with a very ill Uſage. In ſhort, one needs only read *John Hus*'s Apology written in 1412. by *John de Jeſſenitz*, a Doctor of Canon Law, to be convinced that his Excommunication was neither juſt nor legal, and that, according to the Canon Law, he was not obliged to ſubmit to it.

This leads us to the Third Crime of *John Hus*, *viz.* his Appeal from the Pope to Jeſus Chriſt, or the Council. The whole Conduct of the Council, in relation to the Three Popes, is a ſufficient Apology for *John Hus* upon this Head. Beſides, if according to the conſtant Doctrine of that Council, the Pope is not Infallible; if he may be tried, and even puniſhed; 'tis plain, one may appeal from his Judgment. Nay, when *Martin* V. pretended after his Election, that no body could lawfully

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fully appeal from the Pope's Judgment in Matters of Faith, *John Gerson* writ a Book on purpose to prove the contrary. There was therefore nothing extraordinary nor irregular in *John Hus*'s Appeal.

As for the Letter which he writ to his Friends at *Prague*, before his Departure for the Council, and which was publickly read in *Bethlehem*-Chapel, and then at *Conſtance*, he often complains that it was falſified by his Enemies; and therefore, in order to judge of that Letter, it would be neceſſary to know what Alterations were made in it. Here follows the Subſtance of what was contained in it, according to the Edition of *John Hus*'s Works in 1537, and 1558. He intreats his Friends at *Prague* to continue in the Profeſſion of Truth, and expreſſes his Grief for not being able to preach the Word of God in that City, and to confute the falſe Reports ſpread againſt him. He informs them that he is going to *Conſtance* with a Safe-Conduct. He proteſts, that if he is condemned by the Council, it will be unjuſtly, ſince he has never held nor taught any falſe Doctrine. He ſays he is not ignorant, that he ſhall have at *Conſtance*, among the Biſhops, Doctors, Secular Princes, and *Phariſees*, (meaning undoubtedly the Monks) more Enemies, and in a greater Number, than Chriſt had; that in his Imitation, and with his Aſſiſtance, he is reſolved to ſuffer every thing patiently; and that whether he dies at *Conſtance*, or returns to *Prague*, he entirely ſubmits to Providence. He adds, that if he is diſmiſſed, he will come home innocent, that is, without prevaricating againſt the Truth of the Goſpel: and then he will be more able to extirpate *the Doctrine of Antichriſt*. This is a bold Letter; and according to the Principles of the Council, it might appear ſeditious: 'Tis not therefore ſurpriſing, that it ſhould have been alledged againſt him. But becauſe we know not whether it was printed, ſuch as it was written, or ſuch as it was produced at *Conſtance*, we cannot judge of that Piece with any Certainty.

Laſtly, *John Hus* believed the Council would proſecute him for having ſaid, that Temporal Princes may lawfully invade the Eſtates of the Clergy. 'Tis

true, he writ a Treatise upon that Subject; and it was occasioned by this Assertion of *Wicliffe*, *That Temporal Lords may deprive those Clergymen of their Estates, who live in any habitual Sin.* But it ought to be observed, that in the very Beginning of this Treatise, *John Hus* declares, that it is not his Intention that Secular Princes should invade the Church-Goods at their Pleasure, and by any means whatsoever, nor that they should apply them to such a Use as they think fit. After this Protestation, there is nothing in the whole Treatise, but what has been advanced by the *Gallican* Church, *&c.* to maintain the Rights of the *Regale*. In the LIVth Letter, *John Hus* alledges an Argument, which the Emperor should have thought unanswerable, to prove that Princes may deprive the Clergy of their Estates. *Intimate*, says he, *to the Emperor, that if a Man who maintains this Assertion, is an Heretick, the Emperor himself, and* Charles IV. *his Father have been great Hereticks, since they have frequently invaded the Church-Goods.*

These Five Articles cannot afford a sufficient Reason to burn *John Hus*; and therefore we must look for some other Reasons elsewhere. If all his Books had been known to the Council, such a severe Condemnation would appear less surprising; but 'tis certain they did not see many of them. He desired his Friends to conceal as many as they could get. The Council did not see his *Anatomy of Antichrist*, wherein the Pope and the Church of *Rome* are all along described with the most frightful Colours, and wherein he inveighs against them with a Fury and Rudeness, that can hardly be excused. 'Tis true, that Work was written during the Schism, and therefore could not give so much Offence, as if it had been written at some other Time, since the most Catholick Doctors did not scruple to call the Antipopes *Antichrist*, and to compare the Church of *Rome*, as it was then, to the great Whore of the *Revelation*. However, if the Fathers of the Council had seen that Work, they would doubtless have extracted out of it many scandalous Articles, which might have given a better Colour to their Condemnation. The same ought

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to be said of his Letters. Had they been made publick, they would have been sufficient to condemn him, even justly, according to the Principles of the Council. He bestows all along, in those Letters, the odious Name of *Antichrist* upon the Pope, the See of *Rome*, the *Roman* Church, and the Council. He uses that Council in the most injurious Manner. *I hear frequently the People of* Suabia *say*, (they are *John Hus's* Words in the XIIth Letter) *that above Thirty Years will be requisite to expiate the Infamies which have been committed here by the Council. Most People are scandalized to see so many execrable Things.* In the XIIIth Letter, wherein he mentions the Condemnation of *John* XXIII. he plainly says, the whole Council is guilty of the main Crime for which that Pope has been condemned, *viz.* Simony, and that it is practised even at *Constance*. In the XIXth Letter, he enumerates the Errors which the Council was guilty of, such as falsifying the Articles extracted out of his Books, and worshipping a Pope, whom he knew to be a Simoniack, an Heretick, a Murderer, and a Sodomite.

But because neither those Letters, nor many of his Books, and in particular, *the Anatomy of Antichrist*, were known to the Council, they ought not to be reckoned among the Motives of his Condemnation. We must therefore have recourse to some other Reasons. 'Tis certain, that without reckoning those Books which have been just now mentioned, *John Hus* did very much expose himself, not only by several Pieces that were Publick, but also by his Conversations. He inveighed upon all Occasions against the Pope, the Cardinals, Bishops, and Monks, and generally against all the Clergy, upbraiding them in a biting and satyrical Stile with their vast Wealth, Avarice and Ambition, Ignorance, and disorderly Lives. *Hinc illæ Lacrymæ.* The following Lines, taken from an old Manuscript, have been prefixed to *John Hus's* Works: *Whilst* John Hus *was contented to inveigh against the Vices of the Laity, every body said, he had the Spirit of God; but he began to grow odious, as soon as he attacked the Clergy, because he touched the Sore.* One cannot certainly

juſtify ſo much Paſſion and Anger in a Chriſtian, eſpecially in a Prieſt, who ought to give an Example of Moderation and Submiſſion to his Superiors, even when they make an ill Uſe of their Power. But abating *John Hus*'s Way of expreſſing himſelf, his Complaints againſt the Clergy were not peculiar to him, eſpecially ſince the Schiſm; and one needs only read the Words of *Peter d'Ailly* (*Petrus Alliacus*), *Francis Zarabella*, *Theodorick de Niem*, *Nicolas de Clemangis*, *Henricus de Haſſia*, *John Gerſon*, *Paulus Anglus*, *Theodorick de Vrie*, &c. to find as bold things upon that Head, as in *John Hus*'s Books. Nay, to go no farther than *Bohemia*, the Speeches, which *Stephen Paletz*, *Maurice of Prague*, and ſome other *Bohemian* Doctors, pronounced in a full Council againſt the Avarice, Ambition, Ignorance, Lewdneſs, Simony, and all the other Vices of the Clergy, would be as many Apologies for *John Hus*.

What *Hereſies* therefore was that *Bohemian* Divine guilty of? One of the greateſt (*continues Mr.* Lenfant) is, in my Opinion, his teaching, that *the Church of* Rome *is not the Mother and the Head of the univerſal Church; that the Pope and the Cardinals are not eſſential to the Church, and that ſhe might be without them.* But this was not a Doctrine unheard of at that time; and it could not appear very ſtrange to a great Part of *Chriſtendom*, eſpecially ſince the great *Weſtern* Schiſm. *Theodorick de Vrie* in his Hiſtory of the Council of *Conſtance*, written at that very time, or not long after, advances a Propoſition, which contains the whole Doctrine of *John Hus* concerning the Church. He introduces Jeſus Chriſt ſpeaking to his Church in theſe Words: *That I may be thy Spouſe, 'tis enough if there is one righteous Man upon Earth, though every Body elſe ſhould be guilty of Hereſy*; and he ſays in another Place, that *all the righteous and faithful who are in the World, and live a holy Life, are the true Spouſe of Chriſt, though he had no Vicar upon Earth.* *John Hus* never expreſſed himſelf more freely about the Church of *Rome*, the Pope, the Cardinals, than *Gerſon* did in his Treatiſe *de auferibilitate Papæ ab Eccleſia*,

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ſia, and in another, concerning *the Reformation of the Church*, which he writ not long before the Council. He ſays among other Things in this laſt Treatiſe, "That the univerſal Church conſiſts of divers Members, which make but one Body, *Greeks*, *Latins*, "Barbarians, Men, Women, Peaſants, Noblemen, "Poor or Rich, provided they believe in Chriſt. That "Chriſt is the only Head of that Church; and that "others, *viz.* the Pope, the Cardinals and Prelates, the "Clergy, Kings and Princes, and the People, are the "Members of it, though in a different Degree. That "it cannot be ſaid that the Pope is the Head of that "Church, but only the Vicar of Jeſus Chriſt, performing his Functions upon Earth, *dum clavis non erret*. That every Man may be ſaved in that "Church, though there was no Pope in the World, "and it were impoſſible to find one; becauſe the Faith "of Jeſus Chriſt is only grounded upon that univerſal "Church, and becauſe ſhe has received the Power of "binding and looſing, which Power would be preſerved in all the Faithful that are in the World, though "there was no Pope. That Infallibility and *Indefectibility* belong to that Church. But there is another "*particular* and *private* Church, called Apoſtolical, "which is incloſed in the univerſal Church, and conſiſts of the Pope, Cardinals, Prelates, and the Inferior Clergy." *It is uſual*, ſays he, *to call that Church the* Roman *Church; and 'tis thought the Pope is the Head of it, and that the other Eccleſiaſticks are its Members. That Church may err, deceive her ſelf and others, be Heretical and Schiſmatical, and even fall off entirely; and ſhe has no other Authority, but what ſhe receives from the univerſal Church, whoſe Inſtrument and Miniſter ſhe is.* As for the Popes, here follows what he ſays of them in the ſame Treatiſe. "That it "ought to be ſuppoſed that all the Conſtitutions and "Laws made in Favour of the Pope, the Cardinals, "Prelates, *&c.* will not turn, neither directly nor indirectly, neither in the Whole nor in Part, to the "Prejudice or Diviſion of the Church. That if an "Hereditary King may be depoſed for the good of a

'Kingdom, much more is it lawful to depose a Pope 'elected by Cardinals, whose Father and Grandfather 'were so poor that they could not eat their Belly-full 'of Beans. That 'tis very hard to see the Son of a 'Fisherman of *Venice* in Possession of the Pontificate, 'to the great Prejudice of the whole Church, and of 'so many Kings, Princes, and Prelates, and that he 'should be the Cause of so many Disorders and Scan-'dals. That the *Decretals*, *Clementines*, &c. were 'mere Contrivances of Fraud, Avarice, and Ambiti-'on, to support the Papal Authority, which Christ has 'only conferred for ever upon those, who love God in 'Truth, and with all their Hearts, &c." This is sufficient to shew that *John Hus*'s Doctrine concerning the *Roman* Church and the Pope was not different from that of the most Learned Doctors of his time.

Thus, *continues the Author*, all Things duly considered, I can only find two plausible Reasons for the Condemnation of *John Hus*. The first is, that he constantly refused to condemn the Opinions of *Wicliffe*, and represented him as a holy Man upon many Occasions. But he declared to the Council, that he never designed to maintain the Errors of any Body; and as for *Wicliffe*, that he was ready to subscribe to the Condemnation of his Articles, if they could shew him the Falsity thereof by the Scripture. Besides, it appears from his Examination, that he was not of *Wicliffe*'s Opinion about the Eucharist, and that he only maintained those Articles of that *English* Divine, which concerned the Pope, the Church of *Rome*, Tithes, Indulgences, Ecclesiastical Censures, &c. Now one may boldly affirm that all the Doctors of that time, who desired a Reformation, and exclaimed against the Tyranny of the Popes, and the disorderly Lives of the Clergy, were as many *Wicliffists* and *Hussites*, and even that the wisest Part of the Council consisted of such Men. The other Reason is, that *John Hus* by his Sermons and Writings, and by his violent and passionate Conduct, had very much contributed to the Troubles of *Bohemia*. But if there was a Necessity to punish those who had occasioned so many Evils, the Council should

have

have gone back higher than *John Hus*, and made a more general Decision. All the Writers and Orators of that time, not one excepted, did not scruple to ascribe the Cause of Hereſies, and in particular of that of *John Hus*, to the ſcandalous Lives of the Popes, to the Schiſm, the want of Diſcipline, and the general Depravation of the Clergy. And therefore, if, according to thoſe Authors, Hereſy was the Occaſion of the Troubles of *Bohemia*; the Conduct of the Popes, and the diſorderly Lives of the Clergy of *Rome* having occaſioned Hereſy, the Council ſhould have uſed a general Indulgence, or a general Severity.

In all that I have ſaid concerning the Doctrine and Conduct of *John Hus*, my only Deſign (*ſays Mr.* Lenfant) was to clear ſeveral Things, which have been miſrepreſented. It appears from this Account that *John Hus* was at a conſiderable Diſtance from the Doctrines, which *Luther* preached about a Hundred Years after. Nay, he did not go ſo far as *Wicliffe*, though properly ſpeaking, he was his Martyr, ſince he took from him all the Principles, which occaſioned his Condemnation; and he might doubtleſs have avoided it, had he been willing to condemn that *Engliſh* Divine. 'Tis true, one can hardly doubt, that if *John Hus* had lived longer, and more quietly, his Principles would have carried him much farther. The Emperor was aware of it, when he ſaid that in caſe *John Hus* ſhould retract, he ſhould not be allowed to return into *Bohemia*, nor to preach any where: That Prince foreſaw that a Man of *John Hus*'s Character was not like to ſtop half Way. *John Hus* himſelf ſufficiently ſhews in ſome of his Letters, that he was not ſatisfied with the Progreſs he had made in the Knowledge of the pure Doctrine of the Goſpel. In his ſecond Letter, he hopes that if he returns to *Prague*, God will enable him to know better and better the Goſpel-Truths. In the XIth Letter, he hopes God will preſerve *Bethlehem* Chapel, and that his Word will be more fruitful by the Miniſtry of others, than by his own. In the XIIth, he ſays, that "thoſe "who have condemned his Doctrine, will fly away up "and down like Butterflies, and that their Statutes

will

will last no longer than Cobwebs*. *The Council of* Constance, says he in the XIIIth Letter, *will not reach so far as* Bohemia. *I think many Members of that Council will be dead, before my Works can be taken away from you. All those Men being dispersed like Storks, will perceive at the coming of the Winter, what they have done in the Summer.* Such Thoughts running continually in his Mind, occurred to his Imagination in his Sleep; and though he did not take his Dreams to be supernatural, as he says in express Words, yet he was fond of them. He dreamed one Night that he had painted Jesus Christ upon the Walls of *Bethlehem* Chapel, and that his Work had been defaced at the same time, but the next Day many Painters more skilful than he, having drawn several Pictures of Jesus Christ much finer than his, they defied all the Bishops and Priests to deface those Pictures.

When he was obliged to go away from *Prague*, by reason of his Suspension, he writ to his Friends, (alluding to his Name, which signifies *a Goose*,) that *a Goose is a tame Creature, which does not fly very high; but that other Birds would fly swift above the Snares of the Enemy.* This Passage has in all Probability occasioned a certain Tradition, importing that *John Hus* foretold *Luther*'s Reformation in these Words, which he is said to have spoke before his Judges: *You roast a Goose to Day; but a Hundred Years hence there will appear a white Swan, whom you will never be able to destroy.* This pretended Prophecy seems to have been invented after the Event, to make a Prophet of *John Hus*, and to ascribe a divine Mission to *Luther*. The two Relations of *John Hus*'s Life and Death, written by his own Disciples and constant Hearers, say nothing of it. Besides, in the Words just now mentioned, he does not speak of a Swan, but of Birds in general, without determining any time. Nay, it will appear from the next Words, that *John Hus* means rather the present

* Epist. VI. fol. 96. 2.

time,

time, than the time to come. *Instead of a weak and fearful Goose, God* (says he) *hat sent to Prague Hawks and Eagles, whose Sight is quicker than that of other Birds, and they carry them all away to Jesus Christ.* This is what he says elsewhere in plainer Words. *I hope there will be better Workmen after me, (nay, there are some already,) who will better discover the Malice of Antichrist, and sacrifice their Lives for the Truth of the Gospel.* There is nothing in all this, but what is very natural, and might easily come into the Mind of a Man of *John Hus*'s Character, especially considering how Things stood then in *Bohemia*, and in some other Parts of the World.

From what has been said it plainly appears, that if *John Hus* did not go farther, it was not because he thought there was nothing else to do. And therefore, if the Protestants cannot say that he died a Martyr for those Truths, which they profess to believe; they may at least look upon him as an excellent Fore-runner of the Reformation. But because Men are not burnt for their inward Sentiments, whatever Projects *John Hus* might have formed, to carry farther the Reformation of the Church of *Rome*, they cannot justify the Council for treating him in such a cruel and barbarous manner. *John Hus*, even by the Confession of his Enemies, equalled and perhaps surpassed the greatest Men of his Time, by his Learning and noble Endowments, and by the Regularity of his Life. Any one who reads his Letters, will admire, (notwithstanding the Bitterness of his Style,) the Greatness and Piety of his Sentiments, the Niceness of his Conscience, his Charity towards his Enemies, his Faithfulness and Love for his Friends, his Gratitude towards his Benefactors; but above all a Steadiness of Soul, attended with an admirable Modesty and Humility. If *John Hus* had writ those Letters in Hopes that they would be made publick, he might be suspected of acting the Part of an Hypocrite to impose upon the World. But they were written and sent with great Caution to intimate Friends, who could not have published them without exposing him

and

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and themſelves too, becauſe he ſpoke of the Popes, and the Church of *Rome*, and even of the Council with an extraordinary Freedom.

Mr. *Lenfant* concludes, That if a modern Writer did not ſcruple to make an Apology for *John* XXIII. who was accuſed and partly convicted of the moſt abominable Crimes; he could do no leſs, than what he has done, to juſtify *John Hus*.

The Readers are doubtleſs ſenſible, that I could not have omitted theſe Reflexions upon John Hus's *Tryal, without leaving them in the Dark as to his Opinions, which have been miſrepreſented through the Negligence or Partiality of Hiſtorians. The Execution of that* Bohemian *Doctor has made ſo great a Noiſe in the Chriſtian World, and the Church of* Rome *has been ſo often upbraided with it, that all the Curious muſt needs be well pleaſed to have an exact Account of his Doctrine.*

ARTI-

Article XLI.

Quæstio Medica proposita ab ill. ac nob. D. D. Joanne Baptista Gastaldi Regis Christianissimi Consiliario, & Medico ordinario, Medicinæ doctore in Avenionensi Academia, & Aggregato Professore primario & Botanico, sub hac verborum serie, *An alimentorum coctio, seu digestio, à fermentatione vel à tritu fiat*, &c. Avenione. MDCCXIII.

That is,

A Physical Dissertation *upon this Question*, Whether Digestion is performed by Fermentation or Trituration; *written by* John Baptist Gastaldi, *M. D. Counsellor and Physician in Ordinary to the Most Christian King, and Professor of Physick in the University of* Avignon. Avignon: *Printed for* John Delorme. MDCCXIII. *in* 12. *pagg.* 45.

This Pamphlet will not come to my Hands. Here follows an Account of it, taken from the Journal des Scavans.

The Doctrine of Digestion by Trituration came out at a Time when Anatomy was little known: Hence it is, according to some Physicians, that this Doctrine

Doctrine was well approved at first. But many give it a more ancient Original, and pretend that it began in the very time of *Hippocrates*; which is the Reason why some Physicians maintained then, that the Ventricle is only the Receptacle of Meat, which being diluted and bruised in the Mouth, continues to be bruised in the Stomach, and by that means is turned into Chyle; and that Drink, which cannot be bruised by Reason of its Liquidity, goes into the Lungs, and not into the Stomach, where it would rather prevent than promote Trituration. *Hippocrates*, as one may see in his Fourth Book of Diseases, attacked an Opinion so contrary to Reason and Experience; and he informs us that he did it, because that Error had already many Favourers. The Doctrine we speak of, did not hold out long against the Arguments of *Hippocrates*; and the Ruin of such a gross Error was quickly attended with the Downfal of the System, which had occasioned it. But *Erasistratus* raised it up again; and that System having been supported for some time, fell anew into Oblivion, till some modern Authors endeavoured to retrieve it. Dr. *Gassaldi* answers the chief Arguments alledged by those Authors in Favour of such a System; and to set Things in a better Light, he shews, In the first Place, how Fermentation, according to the Doctrine of Physicians, contributes to the Digestion of Food. Afterwards he mentions the particular Opinion of those, who pretend that Digestion is only performed by the grinding of the Aliments in the Stomach. Lastly he resolves the Question in the following manner.

The Aliments receive their first Preparation in the Mouth, where they are at first bruised by the Teeth, and impregnated with the Spittle: But the Spittle being a true Ferment, one may very well believe that some Fermentation must arise from that Mixture. For we ought not to make a great Account of what is said of the Spittle by those who reject Fermentation, *viz.* That it serves only to dilute Meat, and to moisten the Vessels it is to go through. If this be true, how comes it that Nature, which does nothing in vain, has put into the Spittle a great Number of heterogeneous Particles,

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ticles, since mere Water would have been more proper to produce the Effect we speak of? Besides, 'tis observed, that when the Spittle is very watery, and consequently more able to dilute Food, and to moisten the Passages, Digestion is not so well performed: But the contrary should happen, were it true that moistening and diluting are the only Effects of that Liquor. It must therefore be confessed, that the Spittle affords for the Work of Digestion, something different from a diluting Water; that is, Saline Particles which produce a beginning of Fermentation in the Aliments, whilst they are still in the Mouth, and then a greater Fermentation when they get into the Stomach. And indeed our Food receives so considerable and quick an Alteration in our Stomach, that nothing but such a powerful Agent, as Fermentation, can produce that Effect: For how can the essential Parts of Food be thus divided, but by Fermentation? How can any other Cause, but a Ferment, separate the Principles of a mixed Body in such a manner, that those Principles will have a new Combination, and form a new Compound? Besides, how can any one forbear ascribing to Ferments the several Alterations which the Aliments undergo in the Stomach, since Ferments are to be found in it every where: First, a Spittle which continually falls into it; secondly, a particular Juice, called the stomachal Juice, which is afforded by the Stomach it self; thirdly, some remains of the Food which has been digested; and lastly, the Aliments, which are so full of heterogeneous and fermentative Particles, that they ferment by themselves, even before they get into the Stomach. * Let us add the bilious Juice and the pancreatick Juice, which mix together towards the out-let of the Stomach, where they finish the Digestion in the *Duodenum*; and let us acknowledge here the Uniformity of Nature, which begins the Work of Digestion in the Mouth by the Help of Fermentation, and goes on with it in the Stomach by the same Help.

These are (says the Author) some of the Reasons, which prove that Digestion is performed by Fermentation. Here follows (continues he) the Arguments

alledged by the Followers of *Erasistratus* for Trituration. Three Things, say they, are necessary for the Digestion by Trituration, *viz.* a Liquor which dilutes Food, a Force that can bruise it, and a Place proper to receive it: Now those Three Things are to be found in us; therefore, say they, the Aliments are digested by Trituration. But this Argument may easily be answered. 1. The great Quantity of the Liquid will rather hinder than help Trituration: Now it cannot be denied, that the Drink and Spittle which go down into the Stomach, are in a very considerable Quantity; and therefore both of them would be an Obstacle to Digestion. 2. The grinding Force of the Stomach, as it has been demonstrated by Dr. *Astruc* †, a Learned Physician of *Montpellier*, amounts to Three Ounces at most, and those of the Muscles of the *Abdomen* to Four Pounds; and consequently that Force is far from being capable of producing the Trituration ascribed to it. 'Tis true, it has been objected to Dr. *Astruc*, that in his Computation he takes the lateral Pression, which is a small Matter, for the direct Pression, which is very considerable; but that Objection has not been supported by any Proof. Besides, supposing that Dr. *Astruc* was mistaken, which is not true, we shall add, that the Action of the Longitudinal Fibres of the Stomach has but a very small Strength to grind the Aliments, since all its Power consists in contracting those Fibres, and bringing their Extremities somewhat nearer; which certainly can hardly contribute to Trituration, especially when there is little Food in the Stomach. Thus Dr. *Astruc*'s Objection, which way soever it be considered, remains in its full Force. The Diaphragm and the Muscles of the *Abdomen*, as we are told by those who assert Trituration, have a great Force to grind the Aliments; and they say, that were it not for such a Help, Digestion could not be easily explained by Trituration. And yet those Fishes, which have no Diaphragm, and whose Muscles of the *Abdomen*, by reason of their Smallness and Situation, have hardly

† *See the third Volume of these Memoirs*, Art. XXXIV.

any

any Strength, can digeſt very ſolid Food. That Force of the Diaphragm, as we are told, is equivalent to the Weight of 248235 Pounds: How then can Trituration be performed, when that Force is wanting?

What we obſerve in Birds that live upon Grain, and in ruminating Animals, is not more conſiſtent with the Syſtem of Trituration. Thoſe Birds that live upon Grain, have Two Stomachs provided with many Sets of Fibres: The Firſt, which goes by the Name of *Crop*, and lies immediately under the Throat, receives the Grain at its coming out of the *Oeſophagus*: That Grain finds there a Juice, which begins to diſſolve it, and produces the ſame Effect as a Man's Spittle in his Mouth: Afterwards the Grain being impregnated with that Juice, goes down into the Second Stomach, called *Giſard*, where by the Help of the firſt Juice which goes along with it, and of another much ſtronger ſtill, which it receives from a large Conglomerated Gland lying in the Beginning of that Second Stomach, it is at laſt perfectly digeſted. 'Tis true, this Stomach is ſtrengthened by Four Digaſtrick Muſcles, whoſe Structure, as well as that of the Four Sets of Fibres of which it conſiſts, may very much help that Diſſolution; but Nature has been ſo careful to put ſtrong Ferments into thoſe Stomachs, that it ſufficiently appears from thence, that thoſe Ferments are the main Cauſe of Digeſtion. The Author exactly ſhews, how ruminating Animals digeſt their Food; and what he obſerves upon this Head, is inconſiſtent with the Doctrine of Trituration.

We are obliged to conclude for fear of being too prolix. A Modern Author * has written, that thoſe Phyſicians, who maintain that Digeſtion is performed by Fermentation, are *raving and mad Men*. We leave it to the Impartial Readers, who ſhall conſult this Diſſertation, to judge of the Matter.

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* *Dr.* Hecquet. *See the third Volume of theſe Memoirs, Art.* XXXIV. *at the end. See alſo the firſt Volume, Art.* XXIII. *at the beginning.*

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ARTICLE XLII.

FABULA *de Hippocrate, Democriti insaniæ medicinam adhibere jusso, ex historia veterum Philosophorum eliminata a C. A. H.*

This Piece has been communicated to the Authors of the Acta Eruditorum.

NIhil credula est mortalitas in historiis antiquis. Sufficit plerisque, rem olim narratam esse. Non expenditur, an res veri habeat speciem, nec quam autor quisque sit fide dignus, inquiritur. Scilicet secure hic dormitur, & ut *Taciti* verba *de mor. Ger. cap.* 34. paulum immutata faciam mea, *sanctius ac reverentius nobis videtur, de actis veterum credere, quam scire.* Philosophorum saltim historiam decebat ab fabulis esse immunem, φιλόμυθος enim non est φιλόσοφος. Verum ista quoque historia tot scatet fabulis, ut vix Hercules par videatur expergando huic fabulo. Multas tamen jam fabulas hic viderunt & exploserunt feliciora ingenia: plures ostendet cautior posteritas. Liceat mihi jam errorem historicum tollere e vita Democriti, quæ pluribus fœdata fabulis est. Cui enim non dictus est Democritus oculis se privasse? Testantur id monumenta historiæ Græcæ, ad quæ provocat *Gellius* in *Noctibus* suis *lib.* X. *cap.* 17. testantur alii complures. Sed mera fabula est. Ciceroni jam olim fraus mendacis Græciæ suboluit, *Lib.* V. *de Finibus* ita scribenti: *Democritus vere falsone dicitur oculis se privasse.* Plutarchus libro περὶ πολυπραγμοσύνης plane falsum id esse pronun-

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nuntiat. Inter recentiores cordatissimus quisque Plutarcho subscribit, Jac. Thomasius in *Diss. de nigredine nivis*, Tomo II. *Observat. Halensium* inserta, §. 2. p. 329. Jo. Clericus *Logic. P.* III. *cap.* 2. §. 8. Dan. Clericus in *Historia Medicinæ T.* 1. *p.* 92. Bælius in *Dictionario*, *p.* 1030. Unde hæc fabula sit orta, si ex me quæres, crediderim, Democritum præ senio cœcum factum esse. En occasionem fabulæ! Certe eum ad ultimam pervenisse senectutem, auctores consentiunt. Sed mitto hanc fabulam, progressurus ad aliam, nullo fraudis metu vulgo referri solitam. Audiamus, quæso, eam. Cum externarum rerum incuriosus Democritus in solitudine philosopharetur & humana omnia rideret, Abderitæ eum insania correptum esse putarunt. Quare legatum mittunt ad Hippocratem cum litteris, quibus eum rogitant, ut quamprimum adveniat, infelicem curaturus Philosophum. Hippocrates dicto Abderitarum protinus audiens advolat Abderam. Verum nihil insaniæ animadvertere licuit in Democrito. Potius Hippocrates, summam ejus sapientiam demiratus, Abderitas docuit, Democritum perspectissime sapere, ipsos vero eo laborare morbo, quo conflictari dicant Democritum. Memoratu profecto digna fuit hæc historia, si quidem vera est. Nec credibile, eam fuisse præterituros veteres, in tot monumentis tam crebram tamque honorificam injicientes mentionem Democriti. At vero nec Cicero, nec Gellius, nec Valerius Maximus, nec Ælianus, nec Seneca, nec alii veterum id memoriæ prodiderunt. Hippocrates quoque in tot suis operibus nusquam ejus rei meminit. Quid? quod Diogenes Laertius, satis diligenter *lib.* X. historiam Democriti describens, tacet, &, dum tacet, clamat una cum ceteris, quos nominavi, hanc esse fabulam. Sola igitur epistolarum Hippocrati vulgo tributarum (quæ exstant in Operibus Hippocratis, & hinc Latine in Stanlejo, *p.* 889, *seqq.* & in Thomasii *Historia sapientiæ & stultitiæ T.* II. *p.* 8. *seqq.* quorum uterque eas agnoscit pro genuinis,) fide & auctoritate nititur illa relatio, neque vel Stanlejus vel doctissimus ejus Interpres alium quenquam scriptorem adjunxerunt testem. Nec vero dissimulare

mulare fas est, eandem historiam in Sorani Vita Hippocratis legi. En verba ejus Latine reddita : *Ab Abderitanis etiam vocatus est* (Hippocrates), *ut eo se conferret, & Democritum quidem insania laborantem curaret, totam vero urbem peste liberaret.* Sed constat inter eruditos, autorem hunc Sorani nomen mentiri. Immo eum istis epistolis juniorem esse, vel ex eo facile crediderim, quod addit, Hippocratem ideo quoque arcessitum esse ab Abderitis, ut urbem pestilentia liberaret. Hac enim de re in memoratis epistolis ne mussitat quidem S. P. Q. Abderitanus ; ut adeo hoc novum sit additamentum, receptæ jam fabulæ attextum. Hinc manifestum fit, non alio tibicine niti historiam istam, quam fictitiis illis epistolis. Hic mihi necessitatem video impositam probandi, epistolas illas inter falsas merces esse rejiciendas. Ac facile quidem cordato Lectori id probavero. Primum namque Diogenes ille Laertius in Vita Democriti non solum nullam earum facit mentionem, sed etiam eas sua ætate fuisse incognitas, silentio indicat suo, vel, si jam tum exstiterunt, non obscure rejicit. Longam enim scriptorum Democriti recensionem hisce verbis concludit : *Cetera quæ ad illum* (Democritum) *quidam referunt, partim ex ejus opusculis decerpta, partim omnino aliena consensu omnium sunt.* Ergo Democriti illa ad Hippocratem epistola : ergo & Hippocratis illa ad Democritum cum ceteris. Deinde & hoc certissimum νοθείας indicium habeo, quod epistolæ illæ perfectum historiæ ordinem ita sequuntur, ut nullus plane in historia hiatus appareat. Certe nullo modo mihi fit verosimile, tales epistolas vere scriptas fuisse, vel, si vel maxime revera scriptæ fuissent, universas fuisse ad posteritatem servatas. Ne Ciceronis quidem epistolas omnes Tyro, libertus ejus doctissimus, conservare potuit, nec eas, quas vindicavit ab interitu, eo, quo scriptæ fuerant, exhibet ordine. Plinius quoque epistolas suas collegit atque edidit, *non servato temporis ordine*, *Lib. I. epist.* 1. Atqui Ciceronis ac Plinii ævo longe major erat hominum curiositas ac studium in talibus conservandis, quam antiquioribus temporibus. Atque hoc Argumentum late

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late patet, & ad alias quoque veteribus tribui solitas epistolas accommodari potest, quarum recensum facit Vir doctissimus, J. A. Fabricius *Bibl. Grec. Lib. II. cap.* 10. quibus addi debent Solomonis ad Vaphrem Ægypti, & Hiramum Tyri Regem epistolæ, quas ex Eusebio nuper inseruit *Codici Pseudepigrapho V. T.* idem Fabricius, *p.* 1020. *seqq.* Dixi modo, non esse credibile, conservatas fuisse omnes illas epistolas, si vel maxime scriptæ fuissent. Jam ostendam, ne id quidem probabile esse, eas omnino scriptas fuisse. Age videamus ipsum ordinem & argumentum earum, de quibus disputamus, epistolarum, quo magis eluceat, incredibile esse, eas illis deberi autoribus, quibus vulgo tribuuntur. Prima Senatus populusque Abderitarum per legatum mittunt Hippocrati litteras, quibus eum orant, ut curandi Democriti gratia sine mora ad ipsos veniat. Altera epistola, declamatoriis formulis amplificata, respondet Hippocrates, se celeriter adventurum. Sistamus hic gradum. Quis credere possit, Abderitas tam longam missuros fuisse epistolam? Publice scriptæ epistolæ breviter & cum decenti gravitate voluntatem sive Principis sive Reip. exponunt. Quis porro, si rem secum reputet, sibi persuaderi patiatur, integram aliquam Remp. solenni legatione arcessituram esse Medicum civis vel præstantissimi curandi causa? non id potius fecisse cognatos & amicos Democriti? Ad hæc quis nescit, præsentem virtutem contemni, post fata demum laudari? At in ista epistola tantis ornatur laudibus Democritus, ut majoribus non possit. Hic Democritus vocatur *æterna gloria illius urbis: timent, ne si Democritus mente motus fuerit, cœlum ruat, & Abderitarum Resp. pessundetur.* Altera Epistola, nempe, responsoria Hippocratis, æque inepta est, & declamatorem manifesto prodit autorem. Quam enim ridiculum est, longam mittere epistolam ad eos, ad quos jam proficisci nulla interposita mora cogitas? quam ἀπροσδόκητον, in ejus generis epistola multis philosophari, suamque ostentare sapientiam? Sed tanta est festinatio Hippocratis scilicet, ut aliam quoque satis longam scripserit epistolam ad Philopœmenem Abde-

ritam, cujus usurus erat hospitio. In hac non jam solum declamitat Hippocrates ille ὑποκολικὸς, sed plane vaticinatur. Prædicit enim, fore, ut Democritum satis sanum offendat, & Abderitæ per ignorantiam eum habeant pro insano. Quam hæc abhorrent ab omni veri specie! Sed nondum satis nugarum. Nam quatuor adhuc alias ante scripsit epistolas Hippocrates, quam ad iter destinatum sese accingeret. Prima data est ad Dionysium quendam, quem rogat, ut ipso absente rei familiaris curam gerat, ac maxime uxoris, ne forte in thorum Hippocratis admittat alios: scilicet nusquam tuta fides. Altera est ad Damagetum, a quo petit, ut navis Rhodi comparandæ curam gerat, qua vehi velit Abderam. Tertia rursus ad Philopœmenem, cui narrat somnium suum de Democrito, & promittit, se propediem Abderam eam ob rem, cujus causa vocatus erat, venturum esse. Quarta est ad Cratevam, quem rogat, ut herbas varij generis, quibus usurus sit ad Democritum curandum, colligat atque ad se mittat. Scilicet hoc est festinare ad ægrotum, qui, dum molitur, dum comitur Hippocrates, centies misere perire poterat. Sequitur epistola Hippocratis alia Abderæ scripta ad Damagetum, cui non tam epistolam, quam librum mittit, eique tædiosa copia enarrat statum, in quo deprehenderit Democritum. Non lubet eam sub examen revocare. Illud rogo Lectorem gustu satis acuto præditum, ut attente eam legat. Spondeo, eum judicaturum, & hanc & ceteras epistolas esse subditicias. Adeo declamatorie & scholastice, ne dicam putide, scriptæ sunt omnes: ubique affectata & jejuna in iis apparet philosophia. Agmen harum epistolarum claudunt duæ Democriti & Hippocratis mutuæ, sed quarum autor foricis more fuopte se prodit indicio. Democritus enim ibi commemorat, se adveniente Hippocrate *de mundi dispositione* scripsisse, item *de polis & astris cœlestibus*. Contra Hippocrates in longa illa ad Damagetum epistola refert, se deprehendisse Democritum *de insaniæ ejusque causis* scribentem. Nimirum mendacem harum epistolarum autorem decebat esse memorem. Porro Hippocrates in sua ad Democritum epi-

epistola meminit, *se jam senem esse*. Facile autem ex natali Hippocratis, & emortuali Democriti anno colligitur, eo tempore Hippocratem, quo Abderam vocatus esse traditur, vix quinquagesimum vitæ annum superasse. Ex hisce satis, opinor, liquet, epistolas illas esse confictas, nec ullo jure ad Hippocratem & Democritum autores referri. Nec opus est alia circumspicere νοθείας indicia, cum hæc abunde sufficiant. Quæris, quis igitur architectus earum fuerit? Paucis habeto, Græculum fuisse rhetorem. Solebat enim id hominum genus veterum nomine componere epistolas ad ingenium & eloquentiam ostentandam, eodem modo, quo Livius, Curtius, aliique historici narrationibus suis intexunt orationes, haud sane ab iis prolatas, quibus tribuuntur, sed confictas ex ingenio, *In scholis*, inquit Jonsius, *de Script. hist. philos. L. III. c. 1. p. 216. celebriorum rhetorum nomine omnis generis orationes exercitii gratia conficiebantur, quas scholasticas declamationes a veris rhetorum orationibus distinguere, earumque discrimen indicare, Grammaticorum erat, cum non raro ea incautis lectoribus imponerent*. Nec vero Græci soli, verum etiam Latini ejusmodi epist. styli exercendi causa contexebant, nec dubitarunt se ipsarum autores profiteri: quemadmodum patet exemplo Joannis Lemovicensis in præfatione ad epistolas Pharaonis & Josephi a se compositas, apud Fabricium *Cod. pseudepigr. V. T. p.* 443. Hac de causa pleræque antiquorum epistolæ suspectæ sunt Jonsio *Lib. I. cap.* 18. *p.* 99. aliisque doctissimis & emunctissimæ naris viris, quos adducit Fabricius *Bibl. Græc. Lib. II. cap.* 10. *p.* 417. *extrema*, & *Lib. I. cap.* 35. §. 3. *p.* 239. Ceterum has ipsas Hippocratis epistolas subditicium esse fœtum, jam agnovit Josephus Scaliger *Epist.* 106. cujus verba relege sis apud Fabricium. Cum igitur fundamentum illius historiæ sit plane fabulosum, ipsam quoque fabulosam esse consequitur. Restat, ut investigemus hujus originem fabulæ. Scilicet, verum est, Democritum civibus suis furere visum esse: Idque Seneca diserte testatur *epist.* 79. Cui opinioni duplicem præbuit occasionem Democritus. Nam & in spe-

luncis ac solitudine vitam agebat, & humana ridebat omnia, id est, omnes homines dicebat stultos esse. Rectius vero sentiebat Hippocrates, qui, Diogene Laertio teste, *Lib. IX. cap. de Melisso*, eum Abderitis commendavit. Nam licet ipse Hippocrates in primo congressu Democritum pro homine mentis impote haberet, postea tamen, quum familiarius cum ipso collocutus est, mirum in modum ejus admiratus est sapientiam, teste Æliano, *Lib. IV. Var. histor cap.* 2c. Habes, Lector, ob oculos fabulæ nostræ cunabula. Cum enim Hippocrates fuerit celeberrimi nominis Medicus, Abderitarumque stultitia vel proverbio celebrata sit, ut ex Cicerone patet, *Lib. IV. ad Attic. epist.* 15. & Martiale *Lib. X. epigr.* 25: item ex priore Pseudo Hippocratis epistola ad Damagetum; hinc lepidi nugi-venduli finxerunt, Abderitas, stultissimos scilicet homines, inter alia stultitiæ suæ documenta hoc quoque edidisse, ut publico nomine nuntium miserint ad Hippocratem Medicum, eumque rogarint, ut Democritum stultitia & furore correptum propere sanaret, cum ipsis opus esset helleboro.

ARTI-

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ARTICLE XLIII.

A DEFENSE *of the Anſwer to Mr.* WHISTON's Suſpicions, *and an Anſwer to the Charge of Forgery againſt St.* Athanaſius. *In a Letter to Mr.* Whiſton. *By* STYAN THIRLBY, *B. A. Fellow of* Jeſus-*College in* Cambridge. Cambridge, *printed at the Univerſity-Preſs, for* Cornelius Crownfield, *Printer to the Univerſity. And are to be ſold by* John Morphew, *near* Stationers-*Hall*, London. 1713. *in* 8*vo. pagg.* 263.

THIS is a ſecond Book of Mr. *Thirlby* againſt Mr. *Whiſton* in Defenſe of St. *Athanaſius*. The Author ſays, *this is likely to be the laſt time that* he *ſhall trouble Mr.* Whiſton, *or the World with any Amuſements about the Honeſty of* Athanaſius. I am not ſurpriſed at ſuch a Declaration, ſince Mr. *Thirlby* acknowledges, that "the Subject of the greateſt Part of [this "Letter] is dry and unpleaſant in its own Nature, "ſo as ſcarce to admit of any Ornament, or any thing "which might be thrown in to enliven a dull Scene." The Author is able to write upon more important Subjects.

I could not give an Account of this Book to the Satisfaction of the Readers, without taking Notice of all the Pieces publiſhed by Mr. *Whiſton* and Mr. *Thirlby* concerning St. *Athanaſius*. The Readers know that the Diſpute between thoſe Two Gentlemen runs upon this Queſtion: *Whether St.* Athanaſius *was an Honeſt Man, or a Knave.*

ARTI-

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ARTICLE XLIV.

HAGUE.

MR. *Maeſwick*, Rector of the *Latin* School, is about a New Edition of *Virgil*: It will be attended with *Servius*'s Commentary.

LEYDEN.

THE Impreſſion of the Catalogue of our publick Library is in great Forwardneſs: It will contain both the Printed and the Manuſcript Books. Several Profeſſers take Care of that Edition.

AMSTERDAM.

MR. *Le Clerc* is writing an Abridgment of Eccleſiaſtical Hiſtory for the Three Firſt Ages of Chriſtianity. He will perhaps take in the Fourth Century.

HALL.

DR. *Goelicke* has undertaken to write an exact Hiſtory of Phyſick, both Ancient and Modern, and of the ſeveral Parts of that Science. He will give an Account, not only of the Lives and Writings of Phyſicians, but alſo of their chief Diſcoveries, Hypotheſes, Diſputes, &c. He begins with the Hiſtory of *Anatomy*, which is lately come out; and it will be attended with the Hiſtory of Surgery, Pharmacy, Botanicks, &c.

Hiſtoria

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Historia Anatomiæ nova æque & antiqua, Autore Andrea Ottomar, Goelicke, M. D. & in Frederic. Regia P. P. Hala Magdeb. 1713. in 8vo.

In this Volume, the Author begins with *Hippocrates*; and then proceeds to *Democritus*, *Aristotle*, *Rufus Ephesius*, *Galen*, and so on to the Modern Anatomists.

LUBECK.

THE following Book, consisting of Ten Sheets in 8vo. has been lately published by an Anonymous Author.

Brevis Introductio in Notitiam Legum Nauticarum, & Scriptorum Juris Reique maritimæ. Lubecæ. 1713.

LEIPSICK.

MR. *Kettner* has published a complete History of what has been said for or against the Genuineness of the famous Passage relating to the Trinity, in the 1st Epistle of St. *John*, Chap. V. ver. 7. The Author maintains that it is not spurious.

Historia Dicti Joannei de sanctissima Trinitate 1 Joan. V. 7. Autore D. Friderico Ernesto Kettnero. Francofurti & Lipsiæ. 1713. in 4to.

JENA.

MR. *Richter*, a learned Young Man, has put out a Specimen of his Critical Remarks upon several *Greek* and *Latin* Authors. Dr. *Buddæus*, who has advised him to publish those Observations, has prefixed to them

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them a Preface, wherein he treats of the Uſefulneſs of *Critique*, and commends the Author.

Gotefridi Richteri, Bernbacenſis, Specimen Obſervationum Criticarum in varios Autores, Græcos & Latinos. Præfationem præmiſit Jo. Franciſcus Buddeus, SS. Theol. D. & P. P. Jenæ. 1713. *in* 8vo.

WURTZBURG.

THough the Famous *Sanchez* ſeems to have exhauſted all the Queſtions relating to Marriage, Father *Kugler* a Jeſuit has thought fit to publiſh a large Volume in *Folio* upon the ſame Subject, wherein he ſupplies what has been omitted by others, and rectifies their wrong Notions.

Tractatus Theologico-Canonicus de Matrimonio, prima ſui Parte continens Naturam & Eſſentiam Contractus maritalis, cum Queſtionibus in hac materia magis controverſis; Parte ſecunda Matrimonii impedimenta, & de his Queſtiones accuratius diſcuſſas. Autore Patre Joanne Kugler, S. J. Theologo, Univerſitatis Leopoldinæ Wratiſlavienſis Cancellario, typis datus una cum Opuſculo de Sponſalibus utrique parti prefixo. Herbipoli. 1713.

ITALY.

THE Marquis *Maffei* has found out in the old Library of *Verona*, ſeveral Ancient and Curious Manuſcripts; among which there is a Work of *Caſſiodorus*, never yet publiſhed, and entituled, *Complexiones in Epiſtolis Apoſtolorum & Apocalypſi.*

Ano-

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Another Learned *Italian* is preparing for the Press a new Edition of *Tertullian*, that will very much exceed those that have been published hitherto. There will be a great many Emendations made from very ancient Manuscripts. This new Edition will come out with a Commentary of *Guido Pancirolus*, (never yet printed,) upon all the Books of *Tertullian*. It has been found in the Library of a Monastery at *Reggio*. The Manuscript is very fairly written, and was revised a second time by *Pancirolus* himself.

PARIS.

FAther *Le Long*, a Priest of the Oratory, designs to publish a Bibliotheque of the Historians of *France*, containing the Civil and Ecclesiastical History of that Kingdom, and a General and Particular History of Provinces, Cities, Families, and Academies, whether they be Printed, or only Manuscript. He has perused the most considerable Libraries of *Paris*, which have been of great Use to him; but to make his Work, which is already in great Forewardness, more complete, he desires the Learned and the Curious, who have any valuable Pieces of that Kind, to send him the Titles, and to set down exactly the Names of the Authors, and the Dates of Histories, that is, where they begin, and where they end.

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Article XLV.

A Project of a Collection of the Laws made by Christian and Heathen Nations against Immorality and Profaneness.

" QUUM, non obstante Morum illa Pravitate " Epidemica, quæ jampridem Orbem Christia- " num misere invasit, *Virtuti* Patrocinium, *Impietati* " & *Excessibus* Flagellum nullibi denegavit LEGUM " Sacra Auctoritas; nec immerito quidem, cum *Rei- " publicæ Paci* nil magis Exitio foret, *Valetudini* Civi- " um & *Opibus*, *Solatio* & Εὐταξία *domesticæ* nihil " adversum magis aut infelicius reperiri posset, quam " Legibus soluta & effrænata Vitia; non aliud quo in- " fensior redditur Deus Opt. Max. quem Imperio & " Civitati suæ habere propitium super omnia constat " Principum interesse: Cum *profanis* igitur, *ebriosis*, " *libidinosis*, ceterisque his similibus, non solum *Eccle- " siæ Canones* adversantur, sed & Mulctas quasdam, vel " Pœnas ex instituto alias *Prudentiæ Civilis* Constitu- " tiones irrogant, de Gratia Dei merenda & de Salute " Subditorum, ut decebat, sollicitæ; Cordi fore bonis " omnibus speramus Consilium nostrum, Sermone La- " tino exhibendi

Corpus Legum de Moribus reformandis.

" Ex Constitutionibus Imperatorum, Decretis Concili- " orum & Pontificum, Edictis Regum, & Gentium " omnium in *Europa* Statutis hodie receptis, Ro- " manorum etiam Græcorumque & Veterum alio- " rum

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" rum consultis, excerptum; & Glossis, seu Com-
" mentariis brevibus illustratum.

" Has Leges tantum volumus, quæ *Adulteria*, *Scor-*
" *tatus*, *Stupra*, τὰ περὶ ἀνομίας, *Ebrietatem*, *Blas-*
" *phemias*, *Execrationes*, *Perjuria*, *Cultus Divini*, &
" *Diei Dominici Contemptum*, *Alearum Lusus*, *Du-*
" *ella*, *Histrionum turpia & profana*, *Mendicantium*
" *Otia & Improbitatem* coercent.

" *Propositum hujus Operis est,*

" I. Demonstrare omnia Sæcula, Populosque omnes,
" (*Ethnicos* etiam ornatiores, præscribente Natura,)
" Religione & Consuetudinibus quomodocunque di-
" versos, in hoc unanimiter consensisse, quod Legum
" Humanarum & Magistratuum interest, ut vel cun-
" cta, vel quamplurima vitiorum prædictorum pœnis
" quodammodo supprimerentur.

" II. Magistratus (quibus Cura Morum Popularium di-
" vinitus est commissa) ubique Gentium excitare, ne
" tot & tam prudentes Constitutiones dormire ulte-
" rius paterentur; sed ut bene & fideliter Leges pa-
" trias administrando, Terrori sint revera malis, nec
" Vitiorum manifesta Illuvies Nomini Christiano
" diutius sit dedecori.

" III. Hasce etiam Leges conferendo, (quod munus erit
" Commentarii,) Defectus quoslibet vel Excellen-
" tias, pro Captu meo, notare, ut unaquæque Gens
" Constitutiones suas in his Rebus Vicinorum Ex-
" emplo reddat perfectiores.

" Quo completius igitur & magis absolutum hoc O-
" pus evadat, a Jurisperitis & Theologis doctissimis,
" aliisque Literatis, quibus suscepto favere videbitur,
" submisse expetimus, ut non solum Libros illos in-
" dicarent qui Jus Civile & Canonicum melius inter-
" pretantur, sed & illos potissimum qui Constituti-
" ones speciales, hoc ipso tempore vigentes, in *Sue-*
" *cia*, *Dania*, *Norwegia*, *Russia*, *Polonia*, *Lithua-*
" *nia*, *Hungaria*, *Bohemia*, *Austria*, Electoratibus

" &

" & Principatibus ſingulis *Germaniæ*, *Italiæ* variis par-
" tibus, *Hiſpania*, *Luſitania*, *Gallia*; Rebuſpublicis
" *Helveticis*, *Rhæticis*, *Veneta*, *Belgica* & *Genevenſi*,
" *Flandriæ* provinciis, *&c.* exhibent, ut ex iis quæcun-
" que ad corrigendos Mores faciunt, ſeligam. Roga-
" mus etiam, ſint modo iſtiuſmodi Leges vel Conſue-
" tudines apud Civitates *Anſeaticas Germaniæ*, vel
" alibi, quæ nondum in Codices relatæ ſunt, aut Typis
" Traditæ, (& quicquid aliud ad noſtra hæc cœpta uti-
" le & obſervatu dignum occurrat,) ut deſcriptas mihi
" habere, & tranſmittere dignarentur.

Lincolniæ in ANGLIA dabam
Prid. Kal. Sept. 1713.

JOHANNES DISNEY.

I HAVE been enabled to give a further Account of the Author's Method in this Collection, and to ſhew what Progreſs he has already made in it.

I. He deſigns to prefix to his Work a general Diſſertation upon the Power of the Church, and of the Civil Magiſtrate, for the Suppreſſion of Vice. He will endeavour to prove in that Diſſertation, the Neceſſity and Obligation of Exerciſing this Power; and that the Happineſs of the Society, and the Credit of Religion, do very much depend upon it.

In the Work it ſelf, the Author intends to make a diſtinct Book or Section for each Vice, ſuch as *Lewdneſs*, (with its ſeveral Species conſidered by themſelves under that general Head,) *Blaſphemy*, *Drunkenneſs*, &c. A Preliminary Diſcourſe will be inſerted at the Beginning of thoſe general Heads, Books or Sections, to repreſent the miſchievous Nature of each Vice, and the ill Effects of it, both with reſpect to the Publick and to private Families, and the Offence it gives to God. Beſides, each Preliminary Diſcourſe will contain the plain Texts of Scripture againſt each Vice, *&c.*

'Tis

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'Tis probable the Author will make the *Moſaical* Laws, or the *Roman* Civil Law, the Foundation of his Work, and reduce to thoſe Laws all the other Conſtitutions, Ancient and Modern, Heathen or Chriſtian, that he can meet with; but more eſpecially thoſe that are now in force in all Parts of *Europe*, for ſuppreſſing each Vice treated of in this Collection. The Author will ſhew by the way how all Nations, in all Ages, and notwithſtanding their different Religions, have acknowledged that moſt of thoſe Vices deſerved the Care and Notice of Authority to ſuppreſs them. The Gloſs will conſider the particular Conveniences or Inconveniences of the moſt noted Laws, and give a Hint to the Legiſlative Powers, how their own Conſtitutions in this Matter may be improved by thoſe of their Neighbours. But perhaps the Author will be ſhort upon this Head; and 'tis not improbable, that at the End of each Book he will draw up, out of the Laws contained in it, a Scheme of a Conſtitution, that may ſeem to take in the wiſeſt and moſt effectual Methods from them all, referring it with all Submiſſion to the Judgment of the Powers concerned.

At the End of the whole, Mr. *Diſney* deſigns to inſert a Gloſſary of the Terms of Law, (eſpecially *Gothic*, *Salic*, and the like,) which are obſcure; and if he can get a ſufficient Aſſiſtance from learned Men, he will alſo publiſh a Reduction of the Ancient Coins or Sums of Money, (mentioned in pecuniary Penalties,) to the preſent Standard, that we may know of what Value ſuch a Puniſhment was, when ſuch a Law was made and executed. The whole Work will be attended with proper Indexes. I muſt add, that the Author reſerves to himſelf a Power of altering his Method, according as he may be adviſed.

II. As to the Progreſs, which the Author has already made in this Work; his Collection of the *Athenian*, *Spartan*, *Ægyptian*, *Cretan*, *Platonic* Laws, *&c.* is pretty complete. However, he is very willing to have further Information about that Part of his Performance. He is alſo gone through the *Civil* and

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Canon Law, upon all those Heads that he is to treat of; and he has consulted the Explications of *Brissonius*, *Clarus*, *Menochius*, *Covarruvias*, *Gothofredus*, the *Common Glosses*, *Cujacius*, and some Others. Besides, he is gone through the *Theodosian Code*, *Labbe's* Edition of the *Councils*, *Cherubinus's* Bullarium Romanum, *Heroldus's* Edition of the *Gothic*, *Salic*, *Burgundian*, *Saxon*, and *Lombard* Laws; but he designs to compare him with *Lindenbrogius*. The Author has almost compleated the Ancient and Modern *English* and *Scotish* Laws, (Ecclesiastical, Common, and Statute,) upon the same Subject. But he has not yet collected those of other Nations, and will be glad of further Instruction therein.

Mr. *Disney* will take care to transcribe and engross all his Collections so fair, and in such a Method, that if he should die before he can finish such a laborious Work, they will be useful to those who shall be disposed to go on with it; and to that End, he has in his Will ordered all his Papers to be put into the Hands of proper Trustees, who may find out somebody that will bring the Work to its due Perfection.

ARTI-

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ARTICLE XLVI.

THE SCRIPTURE DOCTRINE *of the most holy and undivided* TRINITY, *vindicated from the Misinterpretations of Dr.* CLARKE. *To which is prefixed a Letter to the Reverend Doctor, by* ROBERT NELSON, *Esq;* London: *Printed for* Richard Smith *at Bishop* Beveridge's *Head in* Pater-Noster-Row. MDCCXIV. *in 8vo. Pagg.* 271 *and* 139.

IF any one should think that *a religious Zeal* is inconsistent with *Moderation*, he might be referred to the *Letter* prefixed to this Work. Here is a Gentleman, no less eminent for his Zeal, than for his Learning and great Abilities, who declares, that "it is "much to be wished, that the *Spirit of Meekness and* "*Christianity* did more universally influence the Ma-"nagement of all our Disputes both religious and ci-"vil; which (*continues he*) I conceive may be very "consistent with an holy and humble Zeal for God's "Glory and the Defense of the Christian Religi-"on; and with an earnest Contention for all the great "Truths thereof, by the Word of God, and the Te-"stimony of his Saints, even such as were the greatest "Lights of the Church in the earliest and purest A-"ges of it." How comes it that this Zealous Author expresses so great a Value for Moderation? How comes it that his Letter is a perfect Model of Politeness in Point of Controversy? Doubtless it is because he has a great Sense of Christianity.

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" Far be it from me, (*says Mr.* Nelſon *to Dr* " Clarke,) to derogate in the leaſt from any Service you " may have formerly done to the Cauſe of Religion, " whether natural or revealed; or to leſſen any Part of " thoſe ſolid Merits, which are and muſt be confeſſed " to be in you, even by thoſe who are otherwiſe very " different from you: I mean eſpecially as touching " *this deep Article, which will for ever continue to* " *puzzle all the Diſputers of this World*". This is an ingenious and polite way of ſetting off the Merit of an Adverſary. I have taken the Liberty to print in a different Character the laſt Words of this Paſſage, becauſe they appear to me remarkable. Mr. *Nelſon*, like another *Melanchthon* *, foreſees that the Doctrine of the Holy Trinity will for ever occaſion great and perplexing Diſputes, becauſe it is a deep Article.

I proceed to the Book it ſelf. Mr. *Nelſon* ſays, it contains ſome uncommon Remarks, and that it has been written by a Layman of great Learning and Modeſty, who could not be prevailed upon to put his Name to it. The Readers will immediately perceive in that Work the ſame Spirit of Meekneſs and Chriſtianity obſervable in the *Letter*. " There are (*ſays Mr.* Nelſon) " about Forty Texts, upon which the main Streſs of " your Theory depends, that are here examined; and " being tried according to the *Catholick Expoſition*, " are vindicated for the Church by an able Scripturiſt, *&c*". The Author is ſhort and conciſe; and his Explications are generally attended with ſome Paſſages out of the ancient Fathers.

To give a Specimen of his Performance, I ſhall inſert here what he ſays upon theſe Words, *John* V. 18. *Therefore the Jews thought the more to kill him, becauſe he not only had broken the Sabbath, but ſaid alſo that God was his Father, making himſelf equal with God.*

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* *See a Paſſage of that Famous Divine, which I have quoted in my firſt Letter concerning* Michael Servetus.

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The Premiſe (*ſays the Author*) from whence the "*Jews* made this Inference, that Chriſt called God his "*proper Father*, and in ſo doing made himſelf *equal* "*with God*, is his Saying in the preceding Verſe, *My* "*Father worketh hitherto, and I work*; which if it "meant no more, than that the Power of God wrought "in Chriſt, as in a great Prophet, could have given "as little Occaſion for ſuch an Inference to be made by "the *Jews*, in relation to Chriſt, as it would have "done in reſpect of *Moſes*, or of any other Prophet, "that wrought Wonders by a divine Power. The "*Jews* therefore, who drew the Inference, muſt have "looked upon the Premiſe, as ſpoken in a Senſe which "attributed more to the Perſon ſpeaking, than ever "any Prophet or Man could claim; and which could "bear the Concluſion, they readily drew from it, and "charged him with, *of making himſelf equal with* "*God* the Father: They muſt have had ſome "Reaſon alſo for underſtanding the Premiſe in ſo "exalted a Senſe, as would infer their Concluſion; "that is, they muſt have had a Notion that there was "a certain Perſon ſo cloſely united to the *Great God* "in all his Operations, as that he never acted without "thatPerſon, nor that Perſon ever without God, and "that the Perſon, ſo co-operating with the *Great God*, "was his proper Son, and the *Great God* his proper "Father, and that on this Account He was *equal* with "the Father; and that Jeſus Chriſt uſing the Ex-"preſſion, *My Father worketh hitherto, and I work*, "that properly belonged to the divine Perſon working "with the Father, made himſelf the Son equal with "the Father: For except all this be ſuppoſed to have "been known to them, it is difficult to account how "ſo extraordinary a Concluſion could be drawn from a "Premiſe, that was otherwiſe capable of a lower In-"terpretation. Now it is certain, that the *Jews*, if "they underſtood the meaning of their own Scriptures, "muſt have known that there was a divine Perſon ſub-"ſiſting with the Father, and operating with him "from the beginning of the World, which is called "*Wiſdom*, as is evident from *Prov.* IX. 22, 27, 30.

"*The Lord poſſeſſed me in the beginning of his Ways, before the Works of old*——— *When he prepared the Heavens, I was there*———*then I was by him, as one brought up with him*, &c. *The Lord by Wiſdom hath founded the Earth.* Prov. III. 19. *and made the Heavens* Pſ. CXXXVI. 5. and that this divine Perſon was *brought forth*, or *begotten: When there were no Depths, I was brought forth*——— *Before the Hills was I brought forth*, γενῶ με, *Sept.* Prov. VIII. 24, 25. And by conſequence, that this divine Perſon muſt be the *only begotten* before the World, foraſmuch as the divine Scriptures mention no other Begotten of the Father before the World, but this divine Perſon, which has this Title given it, *Wiſd.* VII. 22. *For Wiſdom, which is the Worker of all Things, taught me: For in her is an underſtanding Spirit, holy, Only begotten* (μονογενὲς.) They muſt alſo have known that *God* had a *Son, which is his* (God's) *Name: And what is his Son's Name?* Prov. XXX. 4. and that this Son is the ſame with *Wiſdom*, or the *Only begotten*; otherwiſe *Wiſdom* could not be the *Only begotten*, if there be a Son begotten different from *Wiſdom*; and according to this Doctrine, *John* calls the Son, *the Only begotten Son*, ὁ μονογενὴς υἱὸς, Ch. I. v. 18. If then, I ſay, the *Jews* could not have been ignorant of theſe great Truths upon the Suppoſition of their Knowledge of the Scriptures, and this Knowledge ought to be ſuppoſed, till the contrary be made to appear; that is, if they knew that there was a divine Perſon operating with the Father, from the beginning of the World; and that this divine Perſon was *the Only begotten Son*, it is no wonder that they underſtood theſe Words, *My Father worketh hitherto, and I work*, ſpoken by our Saviour, to be a taking to himſelf the Character of the Son of God, who wrought with the Father in the Creation of the World, and operates with him in preſerving and governing it; and by conſequence to be an aſſerting God to be his *proper* Father, as *Only begotten*; and himſelf *equal* to him, as the *proper* Son of a *proper* Father".

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At the End of this Explication the Author quotes *Tertullian* and *Novatian*. *Tertullian* says of the Father, "that he made the Word *equal* to *himself*, ever "since he proceeded from him, and became his Son". *adv. Prax. c. 7.*

Novatian says, "Whose (the Son's) *Godhead* is "taught us in such manner, as that none may think "that two Gods are introduced, either by a *difference* "or *inequality* in the Godhead". *De Trin. c. 31.*

"That is, (*says our Author*) the Divinity of the "Son was taught to be *like* to, and *equal* to that of the "Father; because otherwise, if it were *unlike* and "*unequal*, their Natures must be different, and *Fa-* "*ther* and *Son* be distinct Gods". This Specimen is, I think, sufficient to enable the Readers to judge of the Author's Performance.

I have lately read a Book written by Dr. *Clarke* in Answer to Dr. *Wells*, wherein he says, that before Dr. *Wells* published his *Remarks*, nothing came out but Pamphlets set forth by *unintelligible* Writers. Dr. *Clarke* adds that some other Books have been printed not against his *Argument*, but against *him*. The Book of which I have just now given an Account, is neither unintelligible, nor written against his Person; and therefore I make no doubt but Dr. *Clarke* will (according to Mr. *Nelson*'s Desire) make a Reply to this polite and moderate Anonymous Author.

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ARTICLE XLVII.

THE SIBYLLINE ORACLES *tranſlated from the beſt* Greek *Copies, and compared with the Sacred Prophecies, eſpecially with* Daniel *and the* Revelations, *and with ſo much Hiſtory as plainly ſhews, that many of the* SIBYLS *Predictions are exactly fulfilled. With Anſwers to the Objections uſually made againſt them. By Sir* JOHN FLOYER, *Knight.* London, *Printed by* R. Bruges, *for* J. Nicholſon, *at the* King's-Arms *in* Little-Britain. M DCC XIII. *in* 8vo. *pagg.* 336.

SIR *John Floyer* has taken no ſmall Pains to revive the Credit of the *Sibylline Oracles*, though they are generally exploded by the modern Criticks. "When "the *Chaldeans*, ſays he, *Ægyptians*, and *Greeks* had "corrupted the *Noachic* Traditions of Religion, by "applying their Sacrifices and Prayers to the Sun, "Moon, and Heroes, which were appointed for God's "Service, it pleaſed God to inſpire the *Sibyls*, that they "might reſtore the true ancient Worſhip to God alone, "and correct all the Errors from the old moral Precepts "by theſe *Oracles*. The *Jewiſh* Men-Prophets, near "the ſame time, reformed the Corruptions which Ido-"latry had introduced among them; but Women-"Propheteſſes were ſent to the *Gentiles*, becauſe they "uſed Women in their Heathen Oracles; and they "could be leaſt ſuſpected by them for ſetting up for any "new Sect in Philoſophy, or Religion.——

"In theſe Oracles (*continues Sir* John Floyer) we "have a clear Proof of the Chriſtian Religion; and "both

" both the *Greek* and *Latin* Fathers, in all their Di-
" ſputes with the *Gentiles*, and their Apologies for the
" Chriſtian Religion for Four hundred Years, quoted
" theſe Oracles; therefore I think the Criticks have un-
" juſtly rejected them in this Age. Since we believe the
" ſame Fathers Teſtimony concerning the Canon of
" Scripture, we cannot disbelieve them, when they
" unanimouſly ſay, that theſe Oracles had a divine In-
" ſpiration; and ſince they particularly deſcribed the
" Changes in the *Roman* Empire, they could not omit
" the coming of Chriſt, and the Changes his Doctrine
" made in their idolatrous Worſhip. But I will give
" this farther Reaſon of my good Opinion of theſe
" Oracles; the ſame Hiſtory will interpret both the
" *Oracles* and *Revelations*, for they plainly relate thoſe
" Things which St. *John* expreſſed in prophetic Figures.
" This is the old Key the Fathers uſed, by which they
" interpreted the *Revelations*, as far as they could carry
" it; but ſince their time, *Antichriſt* is come in the
" *Eaſt*, and the Chriſtian Church is corrupted in the
" *Weſt*, and both theſe will have their Fall in that man-
" ner as is deſcribed in theſe Oracles; and this is the
" Subject of them, which has hitherto not been un-
" derſtood".

Afterwards Sir *John Floyer* ſhews how he was led into the Study of Prophecies. " I had long conſidered " (*ſays he*) the *Chineſe* Symbols, by which their Ob-
" ſervations on the Pulſes are repreſented; and this diſ-
" poſed my Thoughts to an eaſy Apprehenſion of the
" Symbols uſed in the *Revelations* and *old Prophets*;
" and when I had compared St. *John*'s Symbols with
" the civil Hiſtory of the *Romans*, and that of the
" Church, I found thoſe Events which the Viſions re-
" preſented; and after I had compared the ſame Hi-
" ſtory with theſe Oracles, that gave me a true Notion
" of them. And the Agreement of both the *Reve-*
" *lations* and *Oracles* in the ſame Hiſtory, prove, that
" I am not miſtaken in my Interpretation of them.
" But, without the Help of theſe *Oracles*, we cannot
" ſo certainly find the Hiſtories which we muſt apply
" to the Predictions in the *Revelations*; and all Inter-
" pretations

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" pretations of the *Revelations* that are made without " the Help of these *Oracles*, will be but uncertain " Conjectures, Since both the *Revelations* and these " *Oracles* came by the Inspiration of the same Spirit, " they were designed to explain one another; and they " must needs agree, because both were to represent the " Civil and Ecclesiastical State of the *Roman* Empire, " which must end in the Kingdom of Saints in the " *Millennium*".

This long Passage is taken from Sir *John Floyer*'s *Dedication* to the Lord Bishop of *Litchfield* and *Coventry*. He says at the End of his Dedication, that " since the " Reformation is foretold in these Prophecies (*the Si-* " *bylline Oracles*,) all Protestants ought to endeavour " to vindicate the Credit of them, and to adhere to the " Doctrine of the Reformed Churches, here approved " of by a prophetic Spirit".

In his *Preface*, he makes some Observations concerning the Number of the Sibyls, the Time they lived in, and the Burning and Collection of the *Sibylline* Oracles. In the next Place, he undertakes to prove from ancient Testimonies, that there were many inspired Women among the *Gentiles*. Afterwards, Sir *John Floyer* says, that the *Sibylline* Oracles were delivered in some *Eastern* Languages, and then translated into *Greek*. He adds, that the Translator has taken a prodigious Liberty in his Version, and that there are in it a great many Fictions. " The *Grecian* Poet (*says* " *he*) who translated the Oracles, did not alter the Sub- " ject of the Prophecies, but took the Liberty to use " the more modern Names, Phrases, and Opinions; " As for Instance, *Noah* tells the People in his Time, " that they should laugh the *Sardonian* Laughter; and " there is a proverbial Phrase, *Ne Cumarinam agita*, in " Book 3, all which rose in the World in later times " than the Sibyls lived. The Poet uses many Fictions, " as that of the Sibyl's being in the Ark, and her " Joy after the Flood. The Sibyl is represented as " seeing the last Ages at the Destruction of the World; " the Constellations, as fighting with one another. " These are plainly poetical Fictions, as well as the

" Discourse

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" Discourse of God to *Noah*, and his Discourse with " the People. Besides, the Observations of the nu- " meral Letters in divers Names are only the Poet's " sporting with Numbers, and the Derivations of " Names are only his Fancy". Such is Sir *John Floyer's* Method of vindicating the Sibylline Oracles.

Next to the Translation of those Oracles, interspersed with several Observations of Sir *John Floyer*, the Readers will find, 1. *A Comparison between the* Revelations *and the* Sybilline Oracles. 2. Several *Collections from the Fathers concerning the Return of the* Jews, *and concerning* Antichrist *and the* Millennium, *which they borrowed from these Oracles.* 3. *An Answer to several Objections against the* Sibylline *Oracles.* 4. Another Piece entituled, *Annals of the* Saracens *and* Turks. 5. *An Exposition of the* XI. *and* XII. *Chapters of* Daniel. 6. *A Comparison of the ancient Prophets with the* Sibylline *Oracles.* 7. *The Destruction of* Antichrist, that is, of the *Ottoman* Empire, *and the Conversion of the* Jews. 8. *A Description of the* Millennium. 9. An Appendix. I would advise the Curious, who never read the *Sibylline* Oracles, to provide themselves with this Book, that they may have a Notion of those famous Oracles.

A Passage of *Scaliger* * occurs to my Mind, with which I shall conclude this Article. That Passage runs thus:

" What shall I say of the Spurious *Sibylline* Oracles, " which the Christians objected against the Heathens, " though they had been forged by the Christians, and " were not to be found in the Libraries of the Hea- " thens? Did the Word of God appear to them so " ineffectual, that they believed the Kingdom of Christ " could not be promoted without Lies? Would to " God they had been the first Liars! *Quid Pseudo-Sibyllina Oracula, quæ Christiani Gentibus objiciebant, quum tamen è Christianorum officinâ prodiissent, in Gen-*

* *Jos. Scalig. Ep.* CXV. (*Is. Casaubono*) *pag.* 303, 304. *Lugd. Bat.* 1627.

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tium autem Bibliothecis non reperirentur? Adeo verbum Dei inefficax esse censuerunt, ut regnum Christi sine mendaciis promoveri posse diffiderent. Atque utinam illi primi mentiri coepissent.

ARTICLE XLVIII.

AN INTRODUCTION to the Third Volume of the History of the Reformation of the Church of *England*. By the Right Reverend Father in God, *GILBERT*, Lord Bishop of *Sarum*. *London*: Printed for *J. Churchill*, at the *Black Swan* in *Pater-Noster-Row*. MDCCXIV. in 8vo. pagg. 72.

THE Church of *Rome*, far from thinking of Reforming her self, is continually watching every Opportunity, and leaves nothing unattempted, to destroy the great and wonderful Work of the Reformation. All the Protestant Churches, both at Home and Abroad, ought therefore to stand upon their Guard; and instead of Quarrelling among themselves, join all their Forces, and act in Concert against the Common Enemy. It is also the Duty of every Protestant, as much as in him lies, to promote and vindicate our Reformed Christianity. Among those who have undertaken to do it, Dr. *Burnet*, now Lord Bishop of *Salisbury*, has eminently distinguished himself. When *Sanders*'s *History of the Schism of* England came out in *France*, it had a very ill Effect in that Country; and some of our Divines were often desired to publish with all possible Diligence an Answer to that pernicious Book. Those Divines being sensible of the great Capacity of Dr. *Burnet*, pitched upon him as a Man thoroughly qualified to go about such an important Work. The Lord Bishop

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ſhop of *Worceſter* is the only Perſon now alive, who was concerned in the Choice. That Prelate having read all the printed Books relating to the Reformation of *England*, that he could get, took care to extract out of them the Dates of every remarkable Tranſaction, and had them tranſcribed for the Uſe of Dr. *Burnet*, who immediately made it his Buſineſs to ſearch all the publick Offices in *London* with great Labour and Induſtry. Afterwards he had recourſe to the rich Treaſures of the *Cotton*-Library; but he found it very difficult to have the free Uſe of that Library, for ſome Reaſons which may be ſeen in the Author's Book. However, he made ſuch conſiderable Collections there, that the preſent Biſhop of *Worceſter*, Dr. *Tillotſon*, and Dr. *Stillingfleet*, thought he was ſufficiently furniſhed with Materials to compoſe the Firſt Volume of the Hiſtory of the Reformation of *England*. Every Part of it was communicated to them; and the Author ſubmitted to their Judgment in every Thing.

That Volume was not ſent to the Preſs, till a Year after it was written; and every Body had the Liberty to read and correct it. The Earl of *Nottingham*, Lord Chancellor, having read it, added to it many Remarks, in all which the Author ſubmitted to his Cenſure. When that Book came out, it met with a favourable Reception. Dr. *Burnet* had the Thanks of both Houſes of Parliament for it, and was deſired to go on with his Work. Beſides, all thoſe who knew that he had made conſiderable Diſcoveries with relation to Queen *Mary*'s Reign, urged him to publiſh the Second Volume with all poſſible Diligence. He was then freely admitted into the *Cotton*-Library, and enabled to put out that Volume. Thus the Two Volumes of the Hiſtory of the Reformation of *England* were publiſhed, and generally approved both at Home and Abroad; and they have been Tranſlated into Four Languages. The Author takes notice of ſome few Books written againſt that Work.

My Lord Biſhop of *Salisbury* deſigns to publiſh a Third Volume, in which he will inſert many new Diſcoveries, and ſeveral Corrections upon the Two firſt Volumes.

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Volumes. He informs us that he has had the perusal of the original *Council-Book* from the beginning of Queen *Mary*'s Reign to the last Day of the Year 1557. That Book contains many remarkable things, and is sufficient to give a true Notion of the cruel Spirit of Popery. Queen *Mary* "believed herself with Child; "and when the Time came in which she expected to be "delivered, she continued looking for it every Day "above a Month. Then a Conceit was put in her "Head, that she could not bear her Child, as long as "there was an Heretick left in the Kingdom.

"It was a great Part of the Business of the Council "to quicken the Persecution every where. Letters were "writ to the Men of Quality in the several Counties, "to assist at the Execution of those who suffered for "Heresy, and to call on all their Friends to attend on "them. Letters of Thanks were writ to such officious "Persons, as expressed their Zeal, ordering them to "commit all to Prison, who came not to the Service, "and to keep them in Prison till the Comfort of "their Amendment appeared. Directions were given "to put such as would not discover others, to the Tor-"ture. Thanks were in a particular Stile sent to some "Gentlemen, (who as it is expressed) came so *honestly* "*and of themselves to assist the Sheriffs at those Exe-*"*cutions*. Pretences of Conspiracies were every "where in Examination: Many were committed and "tried for Words. Letters were writ to Corporations "about the Elections of Mayors: and the Lords had "many Letters to look carefully to the Elections of "Parliament Men, and to engage the Electors to re-"serve their Voices for such as they should name. "Sheriffs began to grow backward, and to delay Ex-"ecutions, in Hopes of reclaiming Persons so con-"demned; but they were ordered to do so no more.

"Letters were on one Day wrote to the Sheriffs of "*Kent*, *Essex*, *Suffolk*, and *Staffordshire*, and to several "Mayors to signify what had moved them to stay "the Execution of such Persons as had been delivered "to them by the Ordinaries, being condemned for "Heresy. One Letter of a more singular Strain was

"wrote

" wrote * to the Lord Mayor and the Sheriffs of *London*, to give ſubſtantial Orders (I give the Words in the Council-Book) *That when any obſtinate Man, condemned by the Order of the Law, ſhall be delivered to be puniſhed for Hereſy, there be a good Number of Officers and other Men appointed to be at the Execution; who may be charged to ſee ſuch as ſhall miſuſe themſelves, either by comforting, aiding, or praiſing the Offenders, or otherwiſe uſe themſelves to the ill Example of others, to be apprehended and committed to Ward; and beſides, to give Commandment that no Houſholder ſuffer any of his Apprentices, or other Servants, to be abroad, other than ſuch as their Maſters will anſwer for; and that this Order be always obſerved in like Caſes hereafter.* Such pains were taken to extinguiſh all the Impreſſions of Humanity, or at leaſt to puniſh every Expreſſion of it; and this was ſo conſtantly purſued, that three Men and two Women were burnt at *Canterbury* on the 10th of *November*, a Week before her (*Queen* Mary's) Death, for ſhe died on the 17th".

The Author ſays, that the Spirit of Popery is the ſame ſtill; and that if the Church of *Rome* had the ſame Power in *England* and other Proteſtant Countries, as ſhe had in thoſe times, ſhe would Exerciſe the ſame Cruelties. I am altogether of his Lordſhip's Opinion; and if there are now ſome Popiſh Countries, wherein Hereticks are not committed to the Flames, 'tis becauſe the Reformation is, and has been for a long time ſettled in a great Part of *Europe*. But if the Reformation was deſtroyed every where, an Heretick could expect no Quarter from a Church that pretends to *Infallibility*.

* *Jan.* 14. 1555-6.

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Article XLIX.

Lexicon Philosophicum secundis curis Stephani Chauvini Philosophiæ Professoris & Regiæ Scientiarum Societatis apud Berolinenses Socii, ita tùm recognitum & castigatum, tùm variè variis in locis illustratum, tum passim quammultis accessionibus auctum & locupletatum, ut denuo quasi novum Opus in lucem prodeat. Tabulæ novas aliquot exhibent Figuras, & quibus in locis explicentur singulæ, indicatur. Leovardiæ. Excudit Franciscus Halma, Ordinum Frisiæ Typographus Ordinarius. MDCCXIII.

That is,

A Philosophical Dictionary, *revised, corrected, and very much enlarged. By* Stephen Chauvin, *Professor of Philosophy, and Fellow of the Royal Society of Sciences at* Berlin. Leuwarden. MDCCXIII. *in* Folio, *Pagg.* 719. *Besides Thirty Copper-Plates at the End of the Volume. Sold by* J. Moetjens *and* M. C. Le Cene *at the Sign of* Horace, *the Corner of* Beaufort-*Buildings, in the* Strand.

We live in an Age wherein Dictionaries of all Sorts are very much in Vogue; and I shall quickly mention Four Dictionaries written in the *German* Language

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guage, that will shortly come out all at once. Such Performances are useful: 'Tis to be hoped they will be brought in time to some Degree of Perfection. The first Edition of this Work came out in 1692. Mr. *Chavin* presents the Publick with a second Edition corrected and very much enlarged. He explains not only the Terms of Philosophy, but also the Things themselves, even with the Help of Figures, when there is occasion for them. Nor does he confine himself to the several Parts of Philosophy, Logick, Metaphysicks, Physicks, and Morals: He takes in also Astronomy, Chymistry, Anatomy, and every thing else that has an Affinity with natural Philosophy. The Readers will find the Philosophy of the Schools explained in this Dictionary; as well as that of the modern Philosophers. The Author enlarges more or less, according to the Nature of the Subject. Such a Philosophical Repertory must needs be of great Use. I think I need not give a Specimen of this Work; especially since it is a second Edition: What I have said is sufficient to shew the Nature of it. I never spin out an Article to fill up my Page, and to save my Labour; and I have so great a Respect for my Readers, that, if I wanted Matter, I had rather print a Sheet in a larger Character, than have recourse to such a Shift.

Article L.

Commentarius in Librum Prophetiarum IESAIÆ, quo Sensus orationis ejus sedulo investigatur; in veras Vatum interpretandorum Hypotheses inquiritur, & ex iisdem facta Interpretatio antiquæ Historiæ monumentis confirmatur atque illustratur: cum Prolegomenis. Pars prior. Insertæ sunt Operi Notitiæ Gentium exterarum, Babyloniorum, Philistæorum, Moabitarum, Syrorum Damascenorum, Ægyptiorum, Arabum Cuschæorum, & Tyriorum. Cura & studio Campegii Vitringa, Th. & H. S. Professoris. Leovardiæ, Excudit Franciscus Halma, Typographus Ordinum Frisiæ. MDCCXIV.

That is,

A Commentary *upon the Prophet* Isaiah. *The first Part. By* Campegius Vitringa, *Professor of Divinity and Sacred History in the University of* Franeker. Leuwarden. MDCCXIV. *in* Folio. Pagg. 710. *Sold by* J. Moetjens, *and* M. C. Le Cene, *at the Sign of* Horace, *the Corner of* Beaufort-*Buildings, in the* Strand.

SEVE-

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SEVERAL Divines undertook to explain the Prophet *Isaiah* in the XVIth Century. Among the Proteſtants, Dr. *Vitringa* mentions particularly *Zuinglius*, *Martin Bottrhaus*, *Oecolampadius*, *Brentius*, *Pellicanus*, and *Calvin*; and among the *Roman* Catholicks in *Portugal* and *Spain*, *Jerome Oleaſter* *, *Leo Caſtrius*, *Jerome Oſorius*, *Hector Pintus*, *Francis Foverius*, and after them, *Gaſpar Sanctius*, and *Gabriel Alvarez*. All theſe Commentators, and many others, ſays the Author, ought to be commended, though their Performances are not equally valuable. But ſeveral Sciences neceſſary to underſtand the Holy Scripture, ſuch as critical Learning, Hiſtory, Chronology, &c. have been ſo much cultivated and improved ſince thoſe Interpreters; and they have left ſo many things untouched, and explained ſo many in a wrong Senſe, that no Learned Man can think a new Commentary upon *Iſaiah* to be a needleſs Work.

In order to explain that Prophet, Dr. *Vitringa* has undertaken theſe Three Things: 1. To enquire into the Grammatical Senſe of the Words. 2. To diſcover the true Subject of every Prophecy. 3. To compare the Prophecies with Hiſtory, and to ſhew by that means how they have been fulfilled.

To begin with the Grammatical Senſe, Mr. *Vitringa* ſays it has given him no ſmall Trouble, not only by reaſon of the Difficulty of the Matter, but chiefly becauſe the Ancient and Modern Interpreters do frequently differ about it. He adds, that the Beauty, Elegance, and Energy of the Style of *Iſaiah* can never be ſufficiently admired. There is nothing mean and trivial in it; nothing ſuperfluous, and tedious. The Diction of that Prophet is manly, nervous, and harmonious; it conſiſts of Words, Phraſes, and Figures well choſen; from whence (ſays the Author) it plainly appears that *Iſaiah* was divinely inſpired. However, Dr. *Vitringa* does not deny that *Iſaiah* was a Man of an excellent

* *The Commentary of* Oleaſter *upon the Prophet* Iſaiah *was publiſhed after his Death.*

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Genius, and great Learning; and he believes that this Prophet and *Ezekiel* surpassed all the other Prophets in that respect. He is of Opinion that no Man, though never so well skilled in the *Hebrew* Tongue, would have been able to find out the true Sense of *Isaiah* in the greatest Part of his Prophecies, had not the ancient Reading of the Synagogue been preserved in the *Jewish* Schools by Tradition. Whereupon he cries up the Merit of the *Masorets*, and calls them Learned and Judicious Men. The *Greek* Interpreter, (continues our Author,) who goes by the Name of the *Septuagint*, has horribly disfigured the Prophet *Isaiah*, for want of knowing the true Reading of the Synagogue of *Jerusalem*. 'Tis true, as it has been observed by Others, that this Interpreter was not so well qualified, as those who translated the other Books of the old Testament; but, says Dr. *Vitringa*, had he been never so learned, he could not have succeeded in many Places without the Help of the true Reading. Here our Author deplores the Fate of the ancient *Greek* Commentators upon *Isaiah*, such as *Eusebius*, St. *Cyril*, and *Theodoret*, who having followed that unfaithful Guide, groped in the Dark, and instead of explaining the Sense of the Prophet, explained that of his Translator in a great many Passages. How unhappy would those Learned Fathers have been, says Dr. *Vitringa*, had they not had the Use of the excellent Translations of those three Famous Interpreters, *Aquila*, *Symmachus*, and *Theodotion* †! They consulted them upon several Occasions, but not so often as they should have done. Dr. *Vitringa* wonders that some of our learned modern Authors have not a due Esteem for those ancient Versions. He declares that there is no Work in Ecclesiastical Antiquity, which he does more admire, than those Translations, as far as he can judge of them by the Fragments that are extant; and he has a great Veneration for those very Fragments. Those ancient In-

† *An Account of the Translations of those three Interpreters may be seen in* Art. XXV.

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terpreters, says he, were very learned Men; well acquainted with the reading of the Synagogue, and endowed with an excellent Judgment. Dr. *Vitringa* does not doubt that they were all of the Sect of the *Nazareans* or *Ebionites*. He adds that *Origen* and St. *Jerome* knew the Merit of those Translations better than any other ancient Ecclesiastical Writer; and that perhaps St. *Jerome*, though he had the Help of a *Jew*, would never have undertaken to translate the Old Testament, if he had been deprived of the Assistance of those Three Interpreters. In short, Dr. *Vitringa* has so good an Opinion of those Versions, that he believes none of our modern Translations can be preferred to them; and therefore he very much laments the Loss of *Origen*'s *Hexapla*.

Though the *Masorets* have fixed the reading of the Prophet *Isaiah*, yet there are but few Places about which all the Commentators agree. The *Jewish* Interpreters themselves, such as *Jarchi*, *Aben Ezra*, *Kimchi*, and *Abarbanel*, notwithstanding their Skill in their own Language, do frequently differ in explaining the Text of *Isaiah*. Dr. *Vitringa* has been very careful to consult them, and likewise the *Chaldee* Paraphrast, whom he calls a Learned Man. He has also made use of *Samuel Laniado*, who, like *Procopius* among the Christians, has given us an Epitome || of the best *Jewish* Commentators upon *Isaiah*, entituled, *Vas aureum præstantissimum*. Our Author has particularly applied himself to *Aben Ezra*, and *Kimchi*, for the Grammatical Sense; and he says he has made a greater Progress in that Part of his Work, than the former Interpreters. The *Spanish* Commentators abovementioned have followed St. *Jerome* too closely in this Respect; but Dr. *Vitringa* excepts *Forerius* and *Oleaster*, who have been more diligent, and have taken a greater Liberty.

|| *Printed at* Venice *in* 1657.

Some Commentators, says the Author, understand all Prophecies of the *Messias* and his Kingdom. When a Prophecy runs upon an illustrious King, who having overcome his Enemies, governs the People of God in a State of Peace and Prosperity; those Commentators overlook the Reign of *Hezekiah*, and think only of the Kingdom of the *Messias*. When they observe that an eminent Prophet is introduced speaking magnificently of the Gifts, which God has bestowed upon him, and of the good Success of his Preaching; they turn their Eyes from *Isaiah*, and take that Man to be the great Prophet Jesus. When they read a Prophecy threatening *Jerusalem* and the Land of *Judah* with a dreadful Calamity; they are more willing to understand it of the Destruction of *Jerusalem* and *Judea* by the *Romans* than by the *Chaldeans*. When a Prophet mentions the gathering and return of the *Jews*; they don't think of the return of that Nation from the Captivity of *Babylon*, but of the Conversion of the believing *Jews* by the preaching of the Gospel, and of a more general Conversion, which they expect. In like manner, when a Prophecy concerns *Babylon*, *Egypt*, *Tyre*, &c. they will have it to mean, not those Nations and States, but the *Roman* Empire, or the Kingdom of Satan. Such was in general the Method of the ancient Christians, who went about to explain the Prophet *Isaiah*. *Origen* and *Eusebius* took so great a Latitude in this way of Commenting upon the Scripture, that they were censured for it by St. *Jerome* himself, though he was a great Allegorist. *Quid igitur faciam?* (says that Father to *Amabilis*, as he was going to explain the Thirteenth Chapter of *Isaiah*,) *subeamne opus in quo Viri eruditissimi sudaverunt: Origenem loquor & Eusebium Pamphili; quorum alter liberis allegoriæ spatiis evagatur, & interpretatis nominibus singulorum, ingentium sum facit Ecclesiæ sacramenta; alter historicam Expositionem titulo repromittens, interdum obliviscitur propositi, & Origenis fata concidit.* St. *Jerome* is one of those ingenious Writers, whose own Words are more acceptable to the Readers, than if they were translated. If he had lived,

lived, says Dr. *Vitringa*, in the time of *Hesychius*, Priest and then Patriarch of *Jerusalem*, he would doubtless have given the same Judgment about that Author's Performance upon the Prophet *Isaiah*; for that Writer, laying aside the historical Sense, discovers every where, under the Types of the Kingdoms of *Assyria*, *Babylon*, *Egypt*, and *Tyre*, the Kingdom of *Satan*, *Idolatry*, and *Vice*, which were to be destroyed by the Kingdom of Jesus Christ. We need not wonder at this Way of expounding Prophecies, says our Author, since *Origen* ‡ reckons among the settled Doctrines (*dogmata definita*) of the Church, *Scripturas sensum habere non eum solum, qui in manifesto est, sed & alium quendam latentem quam plurimos, formas enim hæc quæ scriptæ sunt, Sacramentorum quorundam, & divinarum rerum imagines esse.* It must be confessed that St. *Jerome* distinguishes the literal Sense of the Prophecies from the Allegorical: But, says Dr. *Vitringa*, it had been better for him to lay aside all those Allegorical Imaginations; for they are generally loose, insipid, and far-fetched. The Author adds, that they appear to him inferior to those of *Origen*; for *Origen*, says he, was a Man of an excellent Wit, and had an extraordinary Sagacity in judging of Spiritual Things, and comparing them one with another. I am well pleased with those Authors, who, whilst they discover some Imperfections of the Ancient Fathers, take care to do them Justice, and to acknowledge their Merit. Dr. *Vitringa* makes another Observation upon St. *Jerome*, *viz.* that though he knew the Importance of the Literal Sense, yet he was more willing to find the *Messias* in our Prophet than King *Hezekiah*; and the future State of the *Jewish* Nation, than their former State; wherein he has been followed by most Interpreters, both in the middle Ages, and in these latter Times.

‡ Περὶ Ἀρχῶν, in Proœm.

Dr. *Vitringa* proceeds to another Sort of Commentators, who disapproving the Method of those Interpreters, whom I have just now mentioned, have laid aside that loose and precarious Way of expounding the Prophecies, and endeavoured to find out their proper, natural, and literal Sense. Such are among the Protestants, *Pelicanus*, *Calvin*, *Brentius*, and *Piscator*. The latter has been censured by some Divines; but our Author says he cannot be sufficiently commended for his Judgment, Diligence, and Method in explaining the Holy Scripture. Among the *Roman Catholick* Commentators of this Second Class, he reckons *Estius*, *Sanctius*, and *Tirinus*.

The Learned *Grotius*, (*Dr.* Vitringa *goes on*) not contented with the Method of these last Commentators, took another never used before him by any Christian Interpreter. He believed that the Prophets in general, and *Isaiah* in particular, did only propheſy what would happen to the *Jews* and other Nations of his Time; that *Isaiah* foretold only the Irruption of *Sennacherib* into *Judea*, the Prosperity of *Hezekiah*'s Reign, what would be the Success of his Ministry, and what Punishments should be inflicted upon the *Assyrians*, *Egyptians*, *Babylonians*, *Philistines*, and *Tyrians*. As for the *Messias*, or Jesus Christ, and his Kingdom, *Grotius* found nothing about them in the Prophet *Isaiah*, but in a *Mystical* and *Allegorical* Sense. Dr. *Vitringa* believes that *Aben Ezra* is the only Commentator before *Grotius*, who undertook to explain the Prophecies after such a Method; but he did it, says our Author, against the general Tradition of the *Jews*, who prove the Coming of the *Messias* from the Prophets, not only *Allegorically*, but also *Literally* and *Historically*.

John Cocceius, a Native of *Bremen*, who understood the *Hebrew* Tongue and the grammatical Sense of the sacred Text in Perfection, ran into the contrary Extreme. That Divine was full of these Notions, *viz.* that the Prophecies contain the Fate of all Ages; that they concern in a particular manner the Person and Kingdom of Jesus Christ, and describe the Beginning,

Pro-

Progress, and Events of that Kingdom; that among those Events one of the most considerable is the Conflict of Jesus Christ with the rebellious *Jews*, and Heresies, with the *Dragon* that was to appear in the *Roman* Empire, and with *Antichrist*; and that the glorious Success of this Conflict will be attended with a lasting Peace, the Kingdom of Christ, after the Defeat of all his Enemies, prevailing all over the World. *Cocceius* being prepossessed with these Imaginations, makes it his Business, in explaining the Prophecies of the Old Testament, to enquire into the future State of the World and the Church; and because the Titles of many Prophecies, such as these *concerning Babylon, Moab, Egypt, Edom, Tyre,* did not seem to favour his System, he lays down for a Foundation, that such Names in most of those Prophecies ought to be understood mystically, and that under those mystical Names the Prophet foretels, not *allegorically*, but *literally* and *historically*, the Fate of the *Jews* who should reject the Saviour of the World, and of the Pagan and Papal *Roman* Empires, because those Empires are denoted by such Names in the Apocalypse. In like manner he affirms, that in several Prophecies of *Hosea*, the State of the Christian Church, divided into *Western* and *Eastern* after the time of *Theodosius*, is literally described under the Names of *Juda, Israel,* and *Ephraim*. And whereas *Origen*, and the other ancient Fathers, acknowledged in such Cases a double Sense, *viz.* a *literal* and an *allegorical* One, though they preferred the latter; *Cocceius* in most of those Cases admits only a *proper* and *literal* Sense, and believes that the Prophets propheſied *directly* and *immediately* concerning the Unbelieving *Jews* and the *Romans*.

Such are now the several Methods of expounding Prophecies. Some follow that of *Grotius*: Others approve *Cocceius*'s Method; and Others take a *Medium* between both.

Dr. *Vitringa* rejects the Method of *Grotius*, as being (says he) inconsistent with the Honour and Truth of the Christian Religion, and with the Authority of Christ and his Apostles. He adds, that according to this Me-

Method, it will be impossible to convince the *Jews* by the Prophetical Writings, that Christ is the *Messias*. I shall not give an Account of the Reasons alledged by the Author against *Grotius*: The Readers may easily guess what he says upon this Head. I shall only occasionally observe, that it has been said of *Grotius*, that *he found neither the Pope in the New Testament, nor the Messias in the Old.* The first Part of this Assertion is undeniable; but the second is not altogether true: For I remember that he understands two or three Passages in the Old Testament, of the *Messias* in the *proper* and *literal* Sense of the Words, and not in a *mystical* and *sublime* Sense. Dr. *Vitringa* can hardly believe that *Grotius* and others are in earnest, when they talk of a *mystical* and *sublime* Sense relating to Jesus Christ in the Prophecies of the Old Testament. The Passage is too Curious, not to be inserted here. *Equidem gauderem*, says he, *si id serio agerent, ut hic saltem aliquid ab iis obtineremus. Sed Grotius de* sensu *illo* sublimiore *passim frigide loquitur, & se tanti quidem facit, ut eum cum cura aliqua exponat. Cæteri viri eruditi harum partium, qui eum recognoscunt, suam de* mystico *hoc* sensu *sententiam ita circumscribunt, ut tibi plane sub manu diffluat ac pereat, & dum rem solidam te tenere putabas, umbram te captasse videas.*

Our Author makes also several Observations against the Method of *Cocceius* in explaining the Prophets of the Old Testament; nor does he approve the Method of those, who pretend that the ancient Prophecies concern the last Times of the Christian Church. I don't think it necessary to take notice of what is to be found here against those Hypotheses.

Dr. *Vitringa* keeps a *Medium* between the Method of *Grotius*, and that of *Cocceius*. He says, that when there is a good Reason for admitting a literal Sense in the Prophecies of *Isaiah*, he adheres to it, without having recourse to a mystical Sense: and that he is no less willing to hear that Prophet foretell the Fate of the ancient Nations, than that of those of our own

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own Time. He confirms his Explications of Prophecies by History, and hopes he has been more successful in this Part of his Work, than the former Commentators. If we had a full History of the Nations mentioned by *Isaiah*, several obscure Passages in his Prophecies would be better understood. To conclude this Account of Dr. *Vitringa*'s *Preface*, I shall make two Observations: 1. That the Author, not contented to prove his Explications, examines and confutes the Opinions of other Interpreters: 2. That he writes with a Moderation becoming a Divine, who has a true Sense of Christianity. Nothing can be more edifying than his modest Way of confuting *Grotius* and others, who are still living.

I shall give an Account of Dr. *Vitringa*'s *Prolegomena*, and a Specimen of his Commentary.

See Article LIII.

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ARTICLE LI.

LA MECHANIQUE DU FEU, ou l'Art d'en augmenter les effets, & d'en diminuer la dépense. Contenant le Traité de nouvelles Cheminées, qui échauffent plus que les Cheminées ordinaires, & qui ne sont point sujettes à fumer, &c. Par Mr. G***. A Amsterdam, chez Henry Schelte. MDCCXIV.

That is,

THE MECHANISM OF FIRE, *or the Art of making it more effectual, and cheaper: Being a Treatise of New Chimneys, which give a greater Heat than Common Chimneys, and never Smoak*, &c. Amsterdam. MDCCXIV. *in* 8*vo. Pagg.* 267. *Besides Twelve Copper-Plates at the End of the Volume. Sold by* J. Levi *in the* Strand.

THIS Book is lately come out at *Paris*, and has been already reprinted in *Holland*. Mr. *Gaujer*, the Author of it, undertakes to make People more easy, than they are in a cold Winter. It cannot be denied that Chimneys, generally speaking, do not fully answer the Design for which they are made. Not to mention those that Smoak, most of them do not cast a sufficient Heat in cold Weather, especially when there

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there are many Persons in a Room. The Inhabitants of the *Northern* Countries cry up their Stoves, and complain, when they come into *France*, that in a great Frost one half of their Bodies is almost frozen up, whilst the other is warm. Our Author proposes a plain and easy Way of building Chimneys free from the Imperfections, with which they are commonly attended. "An Iron or Copper-Plate (*says he*) bent "and disposed in such a manner, as to have nothing "in it that can be unacceptable to the Sight; an empty place behind it, divided by some small Tongues, "which form many Spaces that have a Communication one with another; a little Trap-Door in the "Middle of the Hearth, another at the Top of the "Funnel, and for some Chimneys a Chapiter above it, "make the whole Construction and Contrivance of "those Chimneys. Can any thing be more simple "and more easy to execute?

As for the Conveniences arising from that Invention, the Author describes them in the following Words. "To light a Fire quickly; to make it always blaze, "without the help of Bellows; to heat a large Room, "and even two, with a little Fire; to be warm all "over, though the Cold be never so violent, without "burning one's Shins; to breathe at all times a fresh "Air, and to such a Degree of Heat as one desires; to "have a Room constantly free from Smoak, and Moistness; to put out in a Moment, and without any "Help, a Fire in the Funnel of a Chimney; all this "is but Part of the Effects and Properties of those "Engines. Can any thing be more convenient, useful, and necessary?"

Mr. *Gaujer* gives Mathematical Demonstrations, and Philosophical Reasons of all those Effects; to which he adds an Experience of several Years. "Ever since I "made use of those Chimneys, *says he*, the Certainty of those Effects has been confirmed every Year. "I have not been troubled with Smoak in a Room, "that was always smoaky, as soon as the Fire was "lighted. I have always breathed, even in the greatest Frost, a fresh Air, like that of the Spring. In the

"Year

" Year 1709, the Water that froze every where elſe " pretty near the Fire, did not freeze in my Cloſet, " though the Fire had been put out before twelve of " the Clock at Night; and in the Day every thing " that was brought into it, did thaw; and I could ne- " ver perceive any Moiſtneſs in it, even during the " longeſt Thaw."

The Author has divided his Treatiſe into three Books. In the Firſt, he ſhews how thoſe Chimneys ought to be diſpoſed, and gives an Account of their Properties with reſpect to Heat, and of the Conveniencies and Advantages ariſing from them. In a word, he explains all the Effects of ſuch Chimneys.

In the Second Book, Mr. *Gauger* ſhews why and by what means the Diſpoſition of thoſe Chimneys prevents the Smoak, the Cauſes and Effects whereof are here explained.

In the Third, which runs wholly upon the practical Part, the Author gives different Conſtructions of thoſe new Chimneys; which he does in ſuch a plain and intelligible manner, that the Workmen may eaſily apprehend and execute what he propoſes.

The Deſcription of thoſe new Chimneys is too long to be inſerted here. This Treatiſe has been reprinted in *Holland*; and therefore may eaſily be had. There are in it ſeveral Obſervations relating to natural Philoſophy.

ARTICLE LII.

LONDON.

MR. *Chamberlayne*, who by his exquisite Skill in many and very different Languages, and by his great and diffusive Correspondence throughout the World is exceedingly well qualified for such an Undertaking, is going to publish a larger and a more accurate Catalogue of Versions of the *Lord's-Prayer* in different Tongues, than has yet appeared. Those that had been collected by Learned Men formerly, are generally so defective in the Orthography, that the great Use which is to be made of Collections of this Nature, is in a great measure lost. The Affinity of one Idiom with another can only be certainly known by the Words, as they appear in any Specimen. And when Words are ill spelled; when two different Words are joined, as if they were but one, or one Word is split into two or more Parts, it is not possible to make a Judgment. These Defects will be carefully mended; the particular Characters of every Nation will be expressed; and the Words put afterwards according to the true *Potestas*, as near as can be known, in the *Roman* Letter; and Dissertations proper to the Subject, written by Learned Men particularly versed in Disquisitions of this Nature, will be prefixed to the whole.

A GENTLEMAN of great Abilities designs to publish an historical Account of the Laws, that have been made against *Theft*. His Work is in great Forwardness: He has already surveyed the Laws of *Great Britain*, *Ireland*, *France*, the greatest Part of *Germany*, *Italy*, *Spain*, and many other Countries. The ancient *Jewish*, *Egyptian*, *Persian*, *Scythian*, *Greek*, *Roman*, and other Constitutions of Heathen Nations have

have been carefully consulted by the Author, and likewise the Laws collected by *Lindenbrogius*, *Goldastus*, &c. He has examined the Opinions of the best Civilians, Canonists, Ancient and Modern Divines, Schoolmen, and Casuists, without neglecting the Accounts of several Travellers, and Merchants. What he wants therefore to perfect his Work, concerns only the Punishment of Theft in some Countries and Districts, that have escaped his Observation. He has not seen the Laws of the old *Rhæti*, *Helvetii*, *Boemi*, *Westphali*, *Borussi*, *Ostromanni*, *Normanni*; *Occitani*, nor those of *Hoel Dha* the *Welsh* Prince. He wants also to consult the *Leges antiquæ Danicæ*, & *Norvagicæ Jo. Pet. Resenii*; the *Westro Gothicæ Rudbeckii*; the *Jus Suconum Vetus Stiernhookeii*; the *Jus Islandicum Arngrimi Jonæ*; the *Jus Lubecense cum Merii Notis*; the *Jus Ducatus Prussiæ* Printed in 1629; the *Jus Hamburgense*, *Holsaticum*; the present Laws of *Denmark*, *Norway*, *Finland*, *Livonia*, *Lapland*, *Pomerania*, *Dantzick*, *Lithuania*, *Swiss Cantons*, *Geneva*, *Grisons*, *Savoy*, and *Pisdmont*.

If any Gentleman will be pleased to supply the Author with such Books as he wants, or with any Papers and Instructions relating to his Subject, such a Favour will be thankfully acknowledged by him. The Packets may be directed to Mr. *Chamberlayne*.

If the Learned can also supply the Author of the *Project*, inserted above in Art. XLV, with any thing that may be serviceable to his Design, of collecting the Laws, that have been made against *Immorality* and *Profaneness*; he will take it as a particular Favour, and express his Acknowledgement for it. Those Gentlemen may also direct their Packets to Mr. *Chamberlayne*.

BERLIN.

MR. *Lenfant*, who has lately published the History of the Council of *Constance*, is writing the History of the Council of *Basil*.

LEIPZ.

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LEIPSICK.

Andreæ Jahii Dornmeieri, Gymnasii Fridericiani, quod Berolini est, suprema Collegæ Lutherani, Philologia Biblica. Lipsiæ. 1713. in 8vo.

The Author of this Book takes the Words *Philologia Biblica* in a large Sense, for every thing that may be of use to understand the Holy Scripture. He treats of the Writers of Sacred Philology; of *Greek* and *Hebrew* Grammars; of *Lexicons* and *Concordances*; of all the Languages necessary to understand the Holy Writings; of the Stile of the Scripture, *&c.*; of Translations and Paraphrases; of the Use of Geography, Chronology, History, Antiquities, Astronomy, and many other Sciences. The Author has inserted a Chapter concerning the *Devil's Philosophy*, and designs to publish a whole Book upon that Subject. Young Students of Divinity may reap some Benefit from this Work, which consists of Fourteen Sheets.

LEIPSICK.

MR. *Spener*, Professor in the University of *Hall*, designs to publish *a general History of* Germany. He will shortly send to the Press at *Leipsick* the first Part, divided into Eight Books.

The *History of* Lutheranism, written by the Baron *de Seckendorf*, has been translated into the *German* Language, disposed in a better Order, and very much enlarged by Mr. *Frick*, a Minister of *Ulm*. That Translation is actually in the Press in this City.

Several Dictionaries in the *German* Language are to be published here. 1. A Dictionary of *Jewish*, *Greek*, *Roman*, and *Christian* Antiquities, by the Learned Dr. *Fabricius* of *Hamburg*. 2. A Mathematical Dictionary, by Mr. *Christian Wolfius*: It will contain not only an Explication of all Mathematical Terms, with several Figures, but also an historical Account of the new Discoveries that have been made in Mathematicks.

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Besides, the Author refers the Readers all along to the Originals. 3. An Oeconomical Dictionary. 4. A Dictionary containing an Abridgment of the Lives of Learned Men, with short References to the original Authors, and a Preface of Dr. *Menckenius*. 5. An Oratorial, Epistolical, and Poetical Dictionary, by Mr. *Hunold*, who assumes the fictitious Name of *Menantes*.

LEIPSICK.

MR. *Olearius*, to whom the Publick is indebted for an excellent Edition of the *Philostrati*, has published many Observations upon St. *Matthew*'s Gospel.

Gottfridi Olearii, S. Theol. in Acad. Lipsiensi Professoris, Observationes Sacræ ad Evangelium Matthæi. Lipsiæ. 1713. *in* 4to.

The Author does occasionally explain several Passages, not only in the other Evangelists and in the Epistles, but also in the Pentateuch and the Prophets. Here follows one of his Observations upon St. *Matthew*, IV. 5, 8. He denies that Christ was transported through the Air by the Devil to a Pinnacle of the Temple, and then into an high Mountain. The Word παράλαβεν (says he), or the Word ἤγαγεν in St. *Luke*, has no such Signification. It signifies only that the Devil took Christ along with him, and brought him to those two Places. Thus we read that Christ παραλαβὼν τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ ἀνήγαγεν αὐτοὺς εἰς ὄρος, assumpsit eos, *h. e.* adjunxit comites, &c. in montem excelsum deduxit. *And after five Days, Jesus taketh* Peter, James, *and* John *his Brother, and bringeth them up into an high Mountain apart.* Matt. XVII. 1. See also Mark IX. 2. Luke IX. 28.

Mr. *Olearius* designs to write *an History of the allegorical Sense out of Profane and Sacred Authors.*

ARTI-

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ARTICLE LIII.

A FURTHER *Account of Dr.* VITRINGA's *Commentary upon the Prophet* ISAIAH. (The firſt Part of this Account may be ſeen in ART. L.)

DR. *Vitringa's Prolegomena*, prefixed to his Commentary upon *Iſaiah*, will not afford me ſo much Matter as his *Preface*. Thoſe *Prolegomena* conſiſt of ſeveral Sections.

1. In the Firſt, the Author examines two Traditions concerning the Prophet *Iſaiah*, which are current among the *Jews*, and admitted by moſt of the Chriſtian Commentators. The Firſt Tradition imports, that *Iſaiah* was of a Royal Extraction, his Father *Amoz* being Brother of *Amaziah*, King of *Juda*. Dr. *Vitringa* rejects that Tradition, as a mere Fancy of the *Jewiſh* Doctors, and ſays, that if *Iſaiah* had been ſo nearly related to a King, the Sacred Hiſtory would not have been ſilent about it. *Abarbanel* alledges the Intrepidity of that Prophet, the Greatneſs of his Soul, the Purity, Elegance, and Sublimity of his Style, to ſupport that Tradition; but ſuch an Argument deſerves no Anſwer.

According to the Second Tradition, *Iſaiah* was the Son-in-law of King *Manaſſeh*, and that Prince cauſed him to be put to Death. It is ſaid in the *Gemara*, that the Prophet having had a ſharp Diſpute with *Manaſſeh*, ſpoke theſe Words in his Preſence: *I know him ſo well, that whatever I may ſay, he will not believe me: and if I give him a reaſonable Anſwer, he will act like a proud and haughty Man.* Afterwards he in-

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voked the Name of the Lord, and was immediately absorbed by a Cedar; whereupon King *Manasseh* ordered that Tree, and the Prophet who was in the Middle of it, to be sawed together. Our Author wonders, how so many Judicious Men, from the most Ancient Times of Christianity, such as *Justin* Martyr, *Tertullian*, *Origen*, St. *Austin*, &c. could be so credulous as to believe that *Isaiah* was sawed. *Justin* Martyr will have it, that the Instrument of the Prophet's Death was a *Wooden* Saw. *Grotius* himself, in his Treatise concerning the Truth of the Christian Religion, does not reject the common Tradition; but 'tis observable, that *Tostatus* * looks upon it as a mere Fable. I remember to have read that Passage in that Old Commentator, and it confirmed me in the good Opinion I had of him. Dr. *Vitringa* quotes also another Author, *viz. Buxtorf*, (in *Catalectis*, Cap. XXVII.) who does not believe that *Jewish* Tradition. Were it true, that *Isaiah* suffered such a tragical Death, it would have been recorded in the Sacred Writings. Besides, one may very well infer from the Title prefixed to the Prophecies of *Isaiah*, that he died in the Reign of *Hezekiah*; for had he exercised his Ministry in the Time of King *Manasseh*, it would have been mentioned in that Title. The Passage of the Epistle to the *Hebrews*, Chap. XI. v. 37. wherein it is said that some *were* (formerly) *sawn asunder* on Account of Religion, cannot prove that it was the Fate of *Isaiah*. The Author of that Epistle seems rather to describe the several Torments of the Martyrs during the Persecution of *Antiochus Epiphanes*.

II. The Second Section concerns the Time when *Isaiah* exercised his Prophetical Ministry. It was, as we read in the Title of his Book, *in the Days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Juda*. Dr. *Vitringa* proves, that *Isaiah* was not a Prophet during the whole Reign of King *Uzziah*, and then he

* *Comm. in* II Reg. XXI. 17.

shews,

shews, that *Hosea* began to prophesy before *Isaiah*; *Amos* before *Hosea*; and *Joel* before them both.

III. In this Section, the Author treats of the *Subject* of the Prophecies of *Isaiah*. That Prophet, says he, describes the Coming of the *Messias* and his Kingdom more largely and more clearly than any other Prophet: Hence it is that he has been called a Fifth Evangelist. Besides, he foretold what was to happen to the *Israelites* of his Time, and to the Neighbouring Nations, such as the *Assyrians*, *Babylonians*, *Egyptians*, *Arabians*, *Tyrians*, *Philistines*, *Edomites*, and *Moabites*; and therefore a Learned Commentator upon *Isaiah* has frequent Occasions to display his Learning. The Subject of *Isaiah*'s Prophecies is so well known, that as the Author observes, there is no need of enlarging upon it.

IV. As for what concerns the *Style* of that Prophet, all the Interpreters admire its Energy, Loftiness, and Majesty. The Diction of *Isaiah* is copious, elegant, and adorned with beautiful Metaphors; and what *Horace* says of *Pindar*, may be applied to him:

Monte decurrens, velut amnis, imbres
Quem super notas aluere ripas,
Fervet, immensusque ruit profundo
Pindarus ore.

Scaliger is one of those great Men, who admire the Sublimity of the Ancient Prophets; and he was so charmed with the Digressions contained in the Book of *Job*, that he says they are *generosæ, masculæ, & supra Pindaricos modos* *.

V. The next Section runs upon the *Divine Authority* of the Book of *Isaiah*. Dr. *Vitringa* designed at first to say nothing upon that Head, for these two Rea-

* Scalig. Animadv. in Chron. Euseb. pag. 7.

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ſons: 1. Becauſe a Chriſtian cannot doubt of the Inſpiration of *Iſaiah*, ſince Chriſt and his Apoſtles repreſent him as a true Prophet. 2. Becauſe though the Authority of his Prophecies may be proved by other Arguments, yet it appears by Experience that they ſeldom convince thoſe, who queſtion or utterly deny the Inſpiration of the Prophets. Whereupon the Author expreſſes his Indignation againſt the Unbelievers, and draws their Picture in very black Colours: This is the only Paſſage wherein he appears angry. He adds, that if a Man who is a Lover of Truth and Virtue, reads the Prophetical Writings attentively, without perceiving that he *is with God*, and without being ſtruck with his Glory and Majeſty; if the thundering Voice of the Prophets does not affect him; if he does not diſcover ſomething greater and more ſublime in it, than in the Word of Men; one can hardly expect, that he ſhould be wrought upon by a long Series of Arguments. However, Dr. *Vitringa* is willing to enter into a formal Diſpute with the Unbelievers, and to prove againſt them that *Iſaiah* was divinely inſpired.

In the firſt place, ſays he, we have an *Hiſtorical Tradition* preſerved in Writing, and tranſmitted to us by a conſtant and undeniable Succeſſion, ever ſince the Time of *Iſaiah*. That Tradition imports, that in the Reign of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, about Seven Hundred Years before the Coming of Chriſt, there lived among the *Jews* at *Jeruſalem* a Man called *Iſaiah*, Son of *Amoz*, who was accounted a true Prophet, and conſulted by the King and the People in difficult times; that when *Sennacherib* invaded *Judea*, he foretold the Deliverance of the *Jewiſh* Nation, and that all his other Prophecies were exactly fulfilled; that he was a Man of an exemplary and auſtere Life; that he cenſured the Vices of his Time, exhorted the People to Repentance, comforted good and pious Men, terrified the Wicked, and exerciſed his Holy Miniſtry all the Time of his Life; and that he wrought Miracles for the Confirmation of his Doctrine and Prophecies. This is the firſt Part of the Tradition. The Second Part conſiſts in this, *viz.* that the Prophecies, which

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which go by the Name of *Isaiah*, were truly delivered by him.

Now, says Dr. *Vitringa*, there are only two Exceptions, that can be made against this Tradition. 1. That the *Jews* might be mistaken in their Judgment of *Isaiah*, and transmit their Mistake to Posterity. 2. That the Tradition it self may be uncertain, and such as cannot be depended upon. In Answer to the first Exception, the Author says, that if a holy and exemplary Life, a constant Zeal for the Glory of God, a faithful Administration of the Prophetical Office, an intimate Union with God, Predictions exactly fulfilled, and Miracles publickly wrought, do not prove that a Man was a Prophet, it will follow that there is no *Criterium*, whereby a false Prophet may be distinguished from a true one; which cannot be asserted without Absurdity. As for what concerns the Certainty of the Tradition concerning *Isaiah*, let any one read the Books of *Kings* and the *Chronicles*, says the Author, and he will immediately perceive, that they were written in a plain Style, and with a pious and honest Design; that the Circumstances of Places, Persons, *&c.* do perfectly agree one with another; that every thing relating to our Prophet is clearly specified; in short, that no History can carry along with it greater Marks of Truth and Sincerity. Besides, since that History is generally credited in its several Parts, what good Reason, what just Pretence can any one have to question the Truth of it in what concerns *Isaiah*? Nor can any one doubt, that he is the Author of the Prophecies ascribed to him, without making himself ridiculous. Here our Author takes notice of some Objections of *Spinoza* against the Prophecies of *Isaiah*, as they are to be found in the *Tractatus Theologico-Politicus*. Those Objections are so weak and so frivolous, that Dr. *Vitringa* found it no difficult thing to get a complete Victory over the Author of that Treatise. *Spinoza* was not a Learned Man; and therefore he was not qualified to write a Book against Revealed Religion, that might deserve an Answer.

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Dr. *Vitringa* proceeds to a Second Proof of the Divine Inspiration of *Isaiah*, which he grounds upon the *Subject* and *Matter* of his Prophecies. Any one, says he, who reads and considers those Prophecies attentively, must needs own that they are so admirable, so extraordinary, and so much above the Power of Human Nature, that none but God can be the Author of them.

V. The Fifth Section concerns the *Scope* and *Usefulness* of the Prophecies of *Isaiah*. I need not enlarge upon this Head.

VI. In the next Section, the Author makes several Observations upon the *Order*, in which the Book of *Isaiah* has been disposed among the Prophetical Books. He observes, in the first Place, that according to several Ancient Authors, *Isaiah* was prefixed to *Jeremiah* and *Ezekiel*. Secondly, he takes notice of an Ancient Tradition among the *Jews*, importing that *Jeremiah* was placed before *Ezekiel*, and the latter before *Isaiah*; and because Dr. *Lightfoot* and *Saubertus* made Use of that Tradition to explain a Passage in St. *Matthew*'s Gospel XXVII. 9. where the Evangelist quotes *Jeremiah* instead of *Zechariah*, Dr. *Vitringa* undertakes to confute the Explication of those two Learned Men, and his Reasons appear to me very solid. As for the Tradition it self, our Author does not reject it, and gives a better Reason for it than the *Talmudists*. If it be objected, that such a Tradition is inconsistent with the Practice of the Modern *Jews*, in whose Bibles *Isaiah*, is prefixed to *Jeremiah* and *Ezekiel*, Dr. *Vitringa* answers, that the Ancients took a great Liberty in disposing the Sacred Books; that they did constantly divide them into Three Classes, *viz. the Law*, *the Prophets*, (that is, the Historical and Prophetical Books,) and *the Hagiographa*; that they did also constantly join the Twelve *Minor* Prophets together in one Volume; but in other Respects both the Ancient *Jews* and Christians varied in the Disposition of the Sacred Writings. If the Readers desire to know, how the Author resolves the Difficulty in the Passage of St. *Matthew*'s

Matthew's Gospel above-mentioned, I shall observe that he believes 'tis a Mistake of the Transcriber, who finding this Abbreviation Zeu for *Zechariah*, took it for Ieu, that is, Ieremiu; as it has been observed by Mr. *Huet*, heretofore Bishop of *Avranches*, in his *Demonstratio Evangelica*.

VII. The last Section contains an *Analysis* of the Book of *Isaiah*.

Though this large Commentary is perhaps too Mystical, yet it appears to me from what I have read in it, that it is a valuable Performance. The Author being a Man of great Learning and Judgment, will never publish any thing, but what is worthy of him. I must inform the Readers, that the first Part of this Work reaches no farther than the End of the *Twenty Third* Chapter of *Isaiah*.

At this very moment I am obliged to restore this Commentary, it being the only Copy in Town; and therefore I cannot *for the present* give a *Specimen* of it.

I declare once for all, that I make as few Reflections as I can. I might (for Instance) have joined with Dr. *Vitringa* in running down the *Cocceian* Hypothesis: I might have brought in *Grotius*, the Darling * of our Learned *English* Divines; *Grotius*, to whom I am so much indebted, for putting me in my younger Years into the right Way of Understanding the Bible: I say, I might have brought in that Great Man making an Apology for admitting a double Sense in several Prophecies; but I rather chose not to do it. When a Writer, who gives an Account of the *present State of Learning*, affects to make a great many Reflections, it looks as if instead of setting off the Merit of his Authors, he designed to set up for himself.

* *The Church of* England *was the darling Church of that Great Man.*

ART.

ARTICLE LIV.

A SHORT ACCOUNT *of the Life of the Right Reverend Father in God,* THOMAS KEN, *D. D. ſometime Lord Biſhop of* Bath *and* Wells. *By* W. HAWKINS, *of the* Middle-Temple, *Eſq; To which is added, a ſmall Specimen in order to a Publication of his Works at large.* London: *Printed for* John Wyat, *at the Roſe in St.* Paul's *Church-yard.* MDCCXIII. *In* 8vo. *pagg.* 206.

THOMAS KEN, Youngeſt Son of *Thomas Ken* of *Furnivol's-Inn*, by his Wife *Martha*, was born at *Berkhamſtead* in *Hertfordſhire*, in *July* 1637. He deſcended from a very ancient and rich Family, known by the Name of the *Kens* of *Ken-Place*, a Seat now belonging to the Earl *Poulett*, who deſcends from an Heireſs of that Family.

Mr. *Ken* went through his School-Learning in *Winchester-College*, where he contracted an intimate and laſting Friendſhip with Mr. *Francis Turner*, who was ſince Biſhop of *Ely*. From *Wincheſter*, he removed to *New-College* at *Oxford*, and took his Batchelor of Arts Degree in the Year 1661. his Degree of Maſter of Arts in 1664. that of Batchelor of Divinity in 1678. and of Doctor of Divinity in 1679.

About the latter End of the Year 1666. he was choſen into the *Society* of *Wincheſter*, where his Virtue and Piety appeared in all their Luſtre. That Society being chiefly deſigned by the Founder for a retired and ſtudious Life; Mr. *Ken* made it his main Buſineſs to promote

promote the Good of Souls, and the Glory * of God. In order to it, he conſtantly preached at St. *John's* Church in the *Soak*, near *Wincheſter*, where there was no Preaching Miniſter; and therefore he called it his Cure. During that time, he brought over many Anabaptiſts to the Church of *England*. And that he might have the more time to ſtudy, and to inſtruct others, "he ſtrictly accuſtomed himſelf to but one "Sleep; which often obliged him to riſe at One, or "Two of the Clock in the Morning, and ſometimes "ſooner. And it grew ſo habitual, that it continued "with him almoſt till his laſt Illneſs. And ſo lively "and chearful was his Temper, that he would be very "facetious and entertaining to his Friends in the Even-"ing, even when it was perceived that with difficulty "he kept his eyes open; and then ſeemed to go to "reſt with no other Purpoſe, than the refreſhing and "enabling him with more Vigor and Chearfulneſs to "ſing his Morning-Hymn, as he then uſed to do, to "his Lute, before he put on his Cloaths".

After he had been Fellow of *Wincheſter-College* for ſome Time, the Biſhop of *Wincheſter* made him his Domeſtick Chaplain, and preſented him to the Parſonage of *Woodhay* in *Hampſhire*; and it was about this Time, that he publiſhed his *Manual of Prayers for the Uſe of the* Wincheſter *Scholars*. The ſame Prelate ſoon after (in 1669) beſtowed upon him a Prebend in the Cathedral Church of *Wincheſter*; and whilſt he enjoyed that Dignity, he was taken notice of by King *Charles* II. In the Year 1675, (a Year of Jubilee,) Mr. *Ken* travelled into *Italy* as far as *Rome*; "and upon "his Return within that ſame Year, he was often "heard to ſay that he had great Reaſon to give God "Thanks for his Travels; ſince (if it were poſſible) "he returned rather more confirmed of the Purity of "the Proteſtant Religion, than he was before". Afterwards the King made choice of him to go to *Tangier*

* *Biſhop* Ken *did conſtantly preſix theſe Words*, Glory be to God, *to all his Letters and Papers.*

with

with the Lord *Dartmouth*; and at his Return, that Prince ordered he ſhould be his Chaplain.

He was ſometime after made Chaplain to the Princeſs of *Orange* in *Holland*; and his great Piety and prudent Behaviour gained him the Eſteem of that Princeſs, whom he always called his Miſtreſs to his Death.

Dr. *Ken* being returned into *England*, King *Charles* in 1684. conferred upon him, of his own Motion, the See of *Bath* and *Wells*, vacant by the Tranſlation of Dr. *Peter Mews* to that of *Wincheſter*. That Prince was pleaſed to promote Dr. *Ken* to a Biſhoprick, though that Divine had refuſed not long before to receive into his Houſe a Lady, who accompanied the King to *Wincheſter*.

When the King's Period of Life drew near, Biſhop *Ken* "gave a cloſe Attendance by the Royal Bed, without any Intermiſſion, at leaſt for Three whole Days and Nights; watching at proper Intervals, to ſuggeſt pious and proper Thoughts, and Ejaculations, on ſo ſerious an Occaſion". Afterwards the Biſhop "ſeveral times propoſed the Adminiſtration of the Holy Sacrament: But although it was not abſolutely rejected, it was yet delayed from time to time, till (I know not by what Authority) the Biſhop, and all others preſent, were put out from the Preſence, for about the Space of half an Hour, during which Time, it has been ſuggeſted, that Father *Huddleſton* was admitted to give Extreme Unction *".

When King *James* came to the Crown, many Eminent Perſons did frequently ſay, that they never knew any Man ſo well qualified to do good in his Station, as Biſhop *Ken* was. "He had a very happy Way of mixing his Spiritual with his Corporal Alms. When any poor Perſon begged of him, he would examine whether he could ſay the Lord's Prayer, or the Creed; and he found ſo much deplorable Ignorance among

* *Mr.* Hawkins *ſays, that Biſhop* Ken *perſuaded King* Charles *to ſend for the Queen, and to aſk her Pardon for his amorous Intrigues.*

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" the grown poor People, that he feared little Good " was to be done upon them: But said, he would try " whether he could not lay a Foundation to make the " new Generation better. And this put him upon set- " ting up many Schools in all the great Towns of his " Diocese, for poor Children to be taught to read, and " say their Catechism; and about this Time, and for " this Purpose it was that he wrote and published his " Exposition on the Church Catechism".

He went often in the Summer to some great Parish, where he preached twice, confirmed, and catechized: " And when he was at home on *Sundays*, he would " have Twelve poor Men, or Women, to dine with " him in his Hall; always endeavouring, whilst he fed " their Bodies, to comfort the Spirits by some chearful " Discourse, generally mixed with some useful Instru- " ction. And when they had dined, the Remainder " was divided among them, to carry home to their " Families". Bishop *Ken* inspired Men with a Sense of Religion, by his Instruction and Example. He often deplored the Condition of the Poor at *Wells*, who were very numerous; and his great Charity moved him to contrive proper Expedients for their Relief. He complained that Tradesmen *did grind the Face of the Poor, growing rich by their Labour, and making them a very scanty Allowance for their Work.*

After the Defeat of the Duke of *Monmouth*, he daily relieved and prayed with some Hundreds of Prisoners, who were then in *Wells*. Though " many of " his Sermons were framed against the Church of " *Rome*; yet it was thought worth while to attempt " to gain him over to the Interest of that Party at " Court; but so ineffectually, that upon the Preaching " of one of the Two Sermons now published, and in " the King's own Chapel at *Whitehall*——and it being " misrepresented to the King, who had not been pre- " sent at Divine Service, but sending for the Bishop, " and closetting him on the Occasion, received nothing " in Answer but this Fatherly Reprimand; *That if* " *His Majesty had not neglected his own Duty of being* " *present, his Enemies had missed this Opportunity of* " *accusing him.* Whereupon he was dismissed".

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Every body knows that Biſhop *Ken* was one of the Seven Prelates, who oppoſed King *James*'s *Declaration of Indulgence*, for which they were committed to the *Tower*.

Mr. *Hawkins* informs us, that Dr. *Hooker*, now Lord Biſhop of *Bath* and *Wells*, uſed at ſeveral times his utmoſt Endeavours to perſuade Biſhop *Ken* to take the Oath; but the latter told him at laſt: *I queſtion not, but that you, and ſeveral others, have taken the Oaths with as good a Conſcience, as I my ſelf ſhall refuſe them; and ſometimes you have almoſt perſuaded me to comply, by the Arguments you have uſed. But I beg you to urge them no farther; for ſhould I be perſuaded to comply, and after ſee Reaſon to repent, you would make me the moſt miſerable Man in the World.*

"His Charity was ſo extenſive, that having once, "while in the See of *Bath* and *Wells*, received a Fine "of Four Thouſand Pounds, great Part of it was gi- "ven to the *French* Proteſtants ——— He had "an excellent Genius for, and Skill in Muſick; and "whenever he had convenient Opportunities for it, he "performed ſome of his Devotional Part of Praiſe "with his own Compoſitions, which were grave and "ſolemn." He compoſed many pious Pieces in Verſe; and there is an *Epic Poem* of his making, to which he ſeems to have put the laſt Hand.

Biſhop *Ken* making bloody Water, which was aſcribed to an Ulcer in his Kidneys, went to *Briſtol* in the Beginning of the Year 1710. for the Benefit of the *Hot-Well*, where he ſpent the Summer, till *November* following. He removed from thence to *Leweſton* near *Sherborne* in *Dorſetſhire*, a Seat belonging to the Honourable Mrs. *Thynne*. Being there ſeized with a dead Palſy on one Side of his Body, he was confined to his Chamber till about the Middle of *March*; and then reſolved to go to the *Bath*, in hopes to find ſome Relief from thoſe Waters, notwithſtanding his great Weakneſs, and the Advice of his Phyſician to the contrary; for he laboured under another Diſtemper, *viz.* the Dropſy. Calling at *Long-Leats* on *Saturday*, in his Way to the *Bath*, he ſpent that Evening in adjuſt-

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ing some Papers. All the next Day he kept his Chamber, and on *Monday* he was confined to his Bed, till the *Monday* following, *March* 19. 1710-11. when he departed this World. The following particular is remarkable. Bishop *Ken* was so little afraid of Death, that he travelled for many Years with his *Shrowd* in his Portmanteau, and used to say, *It was a thing that might be as soon wanted, as any other of his Habiliments.* He put it on, as soon as he came to *Long-Leate*, giving notice of it the Day before his Death, by way of Prevention, that his Body might not be stripped. He was buried by his own Request at *Froome-Selwood*, (it being the nearest Parish within his Diocese, to the Place where he died,) *in the Church-yard, under the* East *Window of the Chancel, just at Sun-rising, without any manner of Pomp or Ceremony, besides that of the Order for Burial in the Liturgy of the Church of* England. Bishop *Ken* died in the Seventy Third Year of his Age. Here follows a Declaration of his Religion, extracted out of his Will made not long before his last Sickness. *As for my Religion, I die in the Holy Catholick and Apostolick Faith, profess'd by the whole Church before the Disunion of* East *and* West; *more particularly I die in the Communion of the Church of* England, *as it stands distinguished from all Papal and Puritan Innovations, and as it adheres to the Doctrine of the Cross.*

This short Account of Bishop *Ken*'s Life is attended with Two Sermons, and several Hymns or Odes, composed by that Prelate.

ARTI-

Article LV.

Dissertations ſur diverſes Matieres de Religion & de Philologie, contenues en pluſiers Lettres écrites par des perſonnes ſavantes de ce temps. Recueillies par Monſieur l'Abbé De Tilladet. A Paris, chez François Fournier Libraire, en la maiſon de Frederic Leonard, Imprimeur du Roi, rue Saint Jacques, à l'Ecu de Veniſe. MDCCXII.

That is,

Dissertations *upon ſeveral Subjects relating to Religion and Philology, in many Letters, written by ſome Learned Men of our Time, and collected by the Abbot* De Tilladet. Paris. MDCCXII. *Two Volumes in* 12. *Vol.* I. *pagg.* 538. *Vol.* II. *pagg.* 467.

I Have given a general Notion of theſe Letters in Two ſhort Articles from *Paris*, in the fifth Volume *; which is all that I could do at that time to ſatisfy the Curioſity of the Readers. Thoſe Letters are now come to my hands: I preſume that a large Account of the *Eighth*, written to Mr. *Perrault* by Mr.

* Art. XXVIII, *and* XXXI.

Huet,

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Mr. *Huet*, hetetofore Biſhop of *Avranches*, will not be unacceptable to thoſe who have not ſeen it. When Mr. *Perraut* publiſhed his *Parallel between the Ancients and the Moderns*, wherein he gives the Preference to the latter, he was doubtleſs very well pleaſed with his Performance; and when he deſired the Biſhop of *Avranches* to give him his Opinion about that Work, he did not expect to receive from that Prelate the following Letter. Before I inſert that Letter, it will not be improper to ſet down here what the Abbot *de Tillaclet* ſays about it. Theſe are his Words: "Mr. *Perraut* "having acquired a great Reputation by ſeveral Poe- "ſies full of a noble Fire, which proceeded from a "happy Genius; and yet perceiving that his Produ- "ctions, and thoſe of many excellent Men of theſe "latter Times, did not leſſen the Glory of the Anci- "ents, undertook to compare their Works together, "and to give all the Advantage to the Moderns. Long "before him, Mr. *de Marais*, a Man of an exalted "Wit, being of Opinion that *Homer* and *Virgil* could "not be preferred to him, without wronging his Me- "rit, took Care to right himſelf, and did not ſcruple "to proclaim his Superiority. Mr. *Perraut* formed the "ſame Deſign; but explained himſelf with greater "Modeſty, and attempted to diſparage the Ancients. "That Gentleman, who knew that he was inferior to "many others in the Study of Antiquity, which is ſo "long and ſo painful, found it more eaſy to deſpiſe the "Ancients, than to get a ſufficient Knowledge of their "Writings. Mr. *Huet* being upon his Departure for "his Dioceſe, was preſented by Mr. *Perraut* with his "*Parallel between the Ancients and the Moderns*, and "deſired to examine it, and to tell him freely what he "thought of it. That Prelate diſcharged this Sort of "Commiſſion more faithfully, than Mr. *Perraut* wiſh- "ed. He ſhewed the Author of the *Parallel*, how "raſhly he had criticized the Ancients, having but a "ſuperficial Knowledge of their Works. Mr. *Perraut* "kept that Letter very cloſe, without making any "Anſwer to it; and becauſe the Biſhop never thought "of it, after he had writ it, that Letter would have

" lain in Oblivion, had it not been found among Mr. " *Perrault*'s Papers after his Death." Here follows the greatest Part of that Letter.

——— I HAVE read your Book with great Pleasure, (*says the Bishop of* Avranches:) I have been charmed with your Wit, Elegance, and Polite Learning, with the exact Observation of the Characters of your Interlocutors; but much more with the Probity conspicuous in your Work, since you have been so careful to vindicate some Persons, whose Merit was very well known to us. I do very much approve the Encomium you bestow upon *Chapelain*'s *Pucelle*, against the Prejudices of the Vulgar. You have unfolded with great Penetration Mr. *Scarron*'s and Mr. *Despreaux*'s *Burlesque*. In short, I have found a thousand Passages, with which I have been infinitely pleased.

As for what concerns the main Question, be perswaded, Sir, that no Man can judge of it with more Impartiality than I do. I esteem the Ancients, but do not adore them: I don't believe that they are infallible, I see their Imperfections, and acknowledge the Truth of many of your Accusations. I have said in a Book, which I have published several Years ago, that we do infinitely exceed the Ancients in Works of Gallantry, and in our Way of treating of Love. I have had the same Thoughts about several Arts and Sciences. Such is the Opinion, which I have always entertained; and I believe that, whoever thinks otherwise, runs into a wrong Extreme. I have already taken the Liberty to tell you several times, that if you had observed such a Method more carefully than you seem to have done, you would have been generally approved; and that I feared you would be deceived by the Novelty of your Opinion, and the Applauses of a great many People, who not knowing Antiquity, and despairing to know it, as requiring a long and hard Labour, and an uncommon Genius, think the best way is to despise it; for Self-love does hardly allow any one to esteem any thing, but what he understands. You have too great a Sense to value the Approbation of such Men, and to desire any other

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other Judges; but such as have, besides good natural Parts, a great Skill in Ancient and Modern Learning, and (to come nearer the Subject in hand) a great Knowledge of the Poets of all Ages. I don't pretend to be such a one, and consequently do not require from you, that you should depend altogether upon what I say. I only beseech you to receive kindly what my narrow Knowledge has afforded me, since I impart it to you for no other Reason, but to comply with your Desire.

To begin with your Observation relating to the Design of your Work; it seems to me, that you do not explain it clearly enough, neither in this Part, nor in the foregoing. You do not say, whether you compare together the Works, or the Writers: Sometimes you give the Preference to our Age in both: Sometimes you acknowledge, that the Ancients had a Superiority of Wit, and you ascribe only the Perfection of Arts and Sciences to the Moderns; which would be no great Advantage to our Age, since it could only pretend to the Glory of a further Progress; and one would think you have affected such an Uncertainty, that you might retreat, in case you should be pushed hard. But, Sir, when you give up to the Ancients the Superiority of Wit, as you do in some Places of this last Book, being contented to dispute with them the Superiority of Works, you go directly against your Title, which promises only a Parallel between Persons; and what you object against the Ancients, viz. the Faults which they have committed against Sense and Reason, and which are only personal Faults, becomes insignificant. And when Mr. *de Fontenelle* joined with you, the Argument he made use of, grounded upon the Disposition of the Fibres of the Brain, concerns Persons, and not their Works. Indeed, if you had disputed the Superiority of Wit with the Ancients, and equalled the Moderns to them in that Respect, it would have been a good Reason to give the Preference to Modern Works, which, over and above that Equality, might claim the Advantage of new Improvements. Whereas if we give up to the Ancients the Superiority of Wit, it cannot

be doubted but that an Unequality of Productions must arise from Men of an unequal Genius.

As you have not explained your Thoughts clearly enough about that Question, give me leave to tell you, that you do not faithfully represent the Sentiment of your Adversaries, who speak under the Name of your *President*. If you make him say some Fooleries never heard of before, to confute them, and to make your self merry, it will be no great Glory, and you must not expect to obtain a Victory by such a Method. Who are those Criticks, who affirm what you make the *President* say, that no Man will ever be able to do any thing, that comes near the Works of some Ancients named by you? That 'tis impossible to attain to that Degree of Beauty, which is observable in them? That *Homer is the most melodious Versifier, that ever was, and ever will be?* That one must kneel down before the Inscriptions of ancient Medals, and that there is in them an adorable Simplicity? What you have answered in Defense of *Saint Amand*, will doubtless be retorted against you, *viz.* that the Admirers of Antiquity ought to be condemned *by their own Words, and not by what you make them say.*

My Second Remark concerns the Judgment you give about Poets and Poems throughout the whole Book. You only take notice of some particular Thoughts and Expressions; whereas you should have examined a Poem in the whole, its Design, and Oeconomy, its Images, and Ornaments, and their Effects. Now this you have not done; or at least you have done it very superficially. And yet this was the main thing; and should your Adversaries acknowledge, that you are in the right, when you charge the Ancients with some wrong Expressions, and Faults against *Decorum*, and even against Judgment, they might nevertheless tell you, that one ought not to judge of a Work by minute things, which are neglected by the greatest Men, but by the whole. Nay, you your self alledge that Reason and that Rule to justify the *Pucelle*, a Poem, which has been used as you use the *Ilias*. Several Persons have judged of that *French* Poem by some particular Expressions, which appear

pear harsh and strained, and by some unhappy Comparisons, and not by what is essential to it; as if one should judge of a Palace by two or three broken Stones. Besides, you acknowledge the Certainty of that Rule, when you say elsewhere, that *Versification* is not essential to the Poem. You might have added *Manners* and *Customs*, which are still less essential; and if this Principle be admitted, all your Remarks come to nothing. Moreover, it may be said that our Nation, and our Age, being corrupted by the Taste of Women, do not love a long and sublime Work. We are only for *Madrigals*, *Triolets*, and *Rondeaux*. We can hardly read a whole Ode. Can a Man in our Days raise his Mind to the Grandeur of the *Epic* Poem? Can he have the Patience to read it through, and examine it? Does he understand the Rules, whereby one ought to judge of it? 'Tis now usual to judge of that Poem by the same Rules, whereby one may judge of *Madrigals*; I mean, by nice Thoughts, agreeable Turns, fine and polite Expressions. This is what they look for in a whole *Epic* Poem: They will have it to be a *Madrigal* throughout, that is, ridiculous; as if one would have all the Pictures of the Gallery of *Versailles* to be in Miniature. In order to draw a just Parallel, you should have compared Two *Epic* Poems together: But you took care not to do it; for such a Comparison would not have been to the Advantage of the Moderns. You have also avoided to look out minutely for the silly things of the modern Poets; whereas you have carefully enquired into those of the Ancients: And when your Sincerity and Candor force you to acknowledge the Superiority of the *Æneis* above the modern *Epic* Poems; does not such a Confession decide the Question, not only in Favour of the *Æneis*, but also of the *Ilias* and *Odyssea*?

You treat of the Action of the Fable, and of the Constitution of the *Ilias*, only in one Place, where you say that some believed that the *Ilias* was only made up of patched Pieces, and that this Opinion is an undeniable Proof of the little worth of the Fable of the *Ilias*. To this it will be answered, that the Falsity of that

Opinion appears from the Regularity of the Fable of the *Ilias*; because 'tis against all Reason, to think that such a wonderful Production should be the Work of Chance. We must therefore approve what you make your *President* say, *viz.* that the Fable of the *Ilias* ought to be examined in it self; and then we shall discover the Unity of Action, the Proportion of Time, (which, I think, has been reduced to Fifty One, or Fifty Four Days,) the Art of beginning the Narration with the Middle of the Fable, the Situation of the Episodes, the Variety and Disposition of Images, and the Contexture of the whole Piece. Now it is no less impossible to imagine, that this should have been effected by a fortuitous Collection of several Pieces, than to fancy that Stones thrown at random from the Top of a Mountain, should form a Palace at the Bottom. Add to this that Uniformity of Style, Genius, and Colours, which prevails throughout the whole Poem, and which shews that all the Parts of it come from the same Hand. Add to this again the Conformity, not only in the Character, but also in the Disposition of the Parts of the *Ilias* with the *Odyssea*, which cannot be said to consist of several Pieces patched up together. Lastly, I must observe, that when *Aristotle* meditated upon the Nature of *Epic* Poetry, his Reason could afford him nothing better, than what had been performed by *Homer*. And let no body think that *Aristotle* is sunk, because he is contemned by some Philosophers of this Age, who never knew him. He has some Imperfections, and even great ones; but, all things duly considered, I know no Philosopher that can be compared to him for Penetration, Subtilty, Extent of Wit, and Depth of Learning. But what puts an End to the Question, is, that the *Æneis*, which by your own Confession exceeds all the *Epic* Poems both Ancient and Modern, and even the *Odyssea*, was formed according to those Rules, and according to that Model.

I proceed to the particular Remarks, which you have made upon several Passages in *Homer*, *Virgil*, and *Horace*; and before I enter into a Detail, I must tell you in

in general, that moſt of the ridiculous things and Imperfections which you have cenſured, proceed only from the Diverſity of Manners and Languages. If our Age and our Nation were the Rule of what is Right and Good, the Difference would be quickly decided; but our Age being a Party in the Cauſe, cannot be the Judge of it. And yet you make our Age the Judge, by pretending tacitly, that the Ancients ſhould have repreſented all their Kings like ours, and all their Palaces like that of *Verſailles*. At this rate the Age of *Lewis* XIV. will laugh at that of *Francis the Firſt*, who wore ſhort Hair and a long Beard; and for the ſame Reaſon, the Age of *Francis the Firſt* will be merry about thoſe Waggons drawn by Oxen, which the *Merovingian* Kings made uſe of. Are you ſure that there will never be an Age, wherein all the Magnificence of our Time will be accounted Poverty; or another Age wiſer than this, wherein Men will hate Luxury, admire Modeſty, Temperance, and Frugality, and be aſhamed of our Vanity and Profuſeneſs? You are diſpleaſed to find in *Homer*, that there was a Dunghil at the Gate of the Palace of *Laertes*: Why? Becauſe there is no Dunghil at the Gate of the *Louvre*, nor at the Gate of *Verſailles*? But have we not ſtill a great many Acts made by our Kings, and dated *in Curte Domini noſtri Regis*, wherein the Word *Curte*, from whence comes that of *Court*, ſignifies a Yard in a Village, where they breed Poultry? Beſides, did you conſider that *Homer* repreſents *Laertes*, as an old Lord, weary of the World and Buſineſs, living in the Country to ſpend the remaining Part of his Days in the innocent Pleaſures of Huſbandry, *Qui rure vero barbaroque letatur?* But can Huſbandry be exerciſed without dunging the Ground? And can the Ground be dunged conveniently, unleſs the Huſbandman can have the Dung ready at hand? Is not this, properly ſpeaking, the *rus verum & barbarum* of that rural Houſe of *Fauſtinus*, with which *Martial* was ſo well pleaſed? Nay, the Age of *Lewis* the Great will laugh at the Slovenlineſs of the Age of *Lewis* the Great, when every body eat Soop out of the ſame Diſh, putting the Spoon from the Diſh into

into the Mouth, and from the Mouth into the Diſh; which now would make one's Stomach riſe. You are ſo prepoſſeſſed againſt *Homer*, that what you ſay upon this Head, ſhews an itching Deſire of finding Fault, without any Reaſon for it. You ſay that *Homer* could not beſtow more polite Manners than thoſe of his Age; but that ſuch Manners depreciate his Work. Can the Merit of a Work depend upon the Manners of the Age, in which it is written? Will you affirm, that the Elevation of the Mind, the Beauty of Thoughts, the Sublimity of the Stile, the regular Conſtitution or Diſpoſition of an *Epic* Poem, are peculiar to certain Ages? And, to uſe your own Words, do they not ſeem rather to have been made from all Eternity? At this rate you may deſpiſe, not only the *Ilias*, but alſo the *Æneis*, the *Gieruſalemme liberata*, and all the *Epic* Poems, becauſe you find no Artillery in them, nor any Fortifications after the modern Way. At this rate you may deſpiſe all the Ancient Pictures of the greateſt Maſters, becauſe they exhibit no Campagne-Coats, no Beards *à la Royale*, no Stays for a Hat, no Furbalows in the Peticoats of the Ladies.

The Diverſity of Languages affords you alſo many Cenſures, upon this Suppoſition, that when Words of different Languages have the ſame Signification, they have alſo the ſame Uſe. And yet it would be an eaſy thing to ſhew you the contrary by a hundred Examples. A Word is mean in one Language, and not in another; it pleaſes in the former, and is ſhocking in the latter, though the Signification remains the ſame ſtill. In theſe Words of *Virgil*, *Phyllis amat corylos*, the laſt Word is very graceful: Say in *French*, *Phyllis aime les coudriers*, (*Phyllis loves Haſel-trees*;) every body will laugh at it: And yet a *Coudrier*, (a *Haſel-tree*,) is the ſame thing both in *Latin* and *French*. If, in order to make *Virgil* ridiculous, any one ſhould alledge that Paſſage in an Aſſembly held at a Lady's, will *Virgil* loſe his Reputation by it? And if an Intelligent Man, and a good Judge, happens to be there, what will he think of the Droll, and of thoſe who applaud him? Do you believe it will be more difficult to ridicule *Maſherbe*,

herbe, and all our beſt Poets, by ſuch a Method, than to ridicule *Homer*, *Virgil*, and *Horace*, as you have done? Tranſlate this Verſe of *Malherbe* into *Latin*, *De pleurs ſe noya le viſage*, (*drowned his Face with Tears*;) and you will ſee how ridiculous the *French Horace* will be. Tranſlate alſo theſe Words of the ſame Poet, *Ta louange dans mes vers D'Amarante couronnée*, (*Thy Praiſes in my Verſes, crowned with Amarant*;) and you will ſee whether *a Praiſe crowned with Amarant* will be as pleaſing in *Latin*, as it pleaſes in *French*. Say in *Latin* what Mr. *Chapelain* ſaid ſo nobly in *French*, *Que les beaux Eſprits ont pris le Cardinal de Richelieu pour but de leurs veilles*, (*that the Wits made Cardinal* Richelieu *the But of their Lucubrations*;) and you'll ſee whether it will be very difficult to make one ſelf merry at Mr. *Chapelain*'s Coſt, when the Wits appear ſhooting at a Mark, and diſcharging their Lucubrations upon Cardinal *Richelieu*. Put into *Latin* theſe faſhionable Expreſſions: *Un gros revenu*, *une groſſe terre*, *il eſt à la Cour ſur un bon pied*, *il faut voir*, *il faut ſavoir*, *il ſe donne des airs*, *il a l'eſprit mal tourné*, and a thouſand like Expreſſions *; and you will raiſe no ſmall Laughter. You have rightly obſerved, that we have not a ſufficient Skill in *Greek* and *Latin* to judge of the Beauty of thoſe Two Languages; but do you think you underſtand them ſufficiently to cenſure them? You laugh at *Horace* for uſing the Word *Beam* inſtead of *Ship*. If his Language allowed him to uſe that Word in ſuch a Senſe, you muſt laugh at the *Latin* Tongue, and not at *Horace*. If the *French* Language allows me to ſay, *Que je trouvai un homme*

* *I* (*the Author of theſe* Memoirs) *have read ſomewhere, that a Profeſſor of* Groningen, *in order to ſhew that the* French *Tongue is a ſilly Language, expreſſed himſelf to this purpoſe in a printed Book.* "*Tranſlate this Expreſſion*, Il y a des "gens, (*that is*, there are ſome Men, there are ſome "People,) *Word for Word into* Latin; *and you ſhall have*, "Ille hic habet gentes. *Can any thing be more ridiculous*"? *continues the Profeſſor*.

avec

avec une Cravate, un Brandebourg, & un Caudebec, (that I found a Man with a Cravate, a Campagne-Coat, and a Caudebec) though those Words may appear never so shocking to a Foreigner, will he have any Reason to laugh at me, because I use such Expressions as I have learned from my Mother-Tongue.

Let us proceed to your particular Remarks. You reprove *Homer* and *Virgil* for leaving their Fables imperfect; the former for saying nothing of the Taking of *Troy*; and the latter for not mentioning the Marriage of *Æneas* with *Lavinia*, nor his taking Possession of the Kingdom of the *Latins*. Which agrees well enough with this Remark of your own making, that Eloquence leaves out many things to be understood by the Hearers; whereas Poetry leaves out nothing of that Nature. I confess I have been amazed to see, that so great a Master as you are, should entertain such an Opinion; for all those who have treated of the Poetical Art, and of the Art of Speaking, are agreed, that either in Prose, or in Verse, nothing can be more nauseous, than a Discourse too full of Circumstances, and too minute a Detail: Whereas nothing flatters a Man more agreeably, than when an Orator and a Poet have so good an Opinion of his Wit, as to believe that he will understand many things, though they are not specified: So that the great Art consists in enabling an Hearer or a Reader to supply what is wanting. If you apply this Maxim to the *Ilias* and the *Æneis*, you will find, that since *Homer* mentions the Death of a Hero, who was the only Person that prevented the taking of *Troy*, he gives us sufficiently to understand that this City was taken; as *Virgil* gives us to understand the Marriage of *Æneas* with *Lavinia*, and consequently his being possessed of the Kingdom of the *Latins*, by mentioning the Death of a Rival, who was the only Obstacle to those two things. Besides, how can you justly censure *Homer* for saying nothing of the taking of *Troy*, if it does not belong to the Action and Fable of his Poem? Does he say in the Beginning of his Poem, that he is going to sing the taking of *Troy*? No, he says he is going to sing the Anger of *Achilles*: For you

must

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must not expect, that your Conjectures about the Design of the *Iliad*, and the Manner how it was composed, should be more credited, than the very Words of *Homer*, the Testimony of all Antiquity, (excepting two or three rash Sophists, who had little Skill in the Art of Poetry,) and chiefly, as I have already observed, the Constitution of that Poem, which has been the Model of the greatest Men, both Ancient and Modern. Thus, it will appear that here, as well as in other Places, you lay upon *Homer* whatever you think may make him ridiculous.

When you find fault with those free Odes, that launch out of their Subject without resuming it, you must find fault not only with *Homer* and *Pindar*, but also with the *Psalms*, and Sacred *Canticles*, and the Practice of all Ages and Nations. I knew a Man, who pretended very seriously to be able to shew the Efficient, Final, Material, and Formal Causes of every *Psalm* of *David*. This Opinion has been lately revived by a Commentator upon the *Psalter*. According to this Rule, there will be no great Difference between an Argument in Form and an Ode; and Poetry will no longer depend upon Genius and Inspiration, but upon the Rules of Logick. There will be no Poetical Enthusiasm, and the best Logicians will be the best *Lyric* Poets. As for me, I have quite another Taste: I love a Poet, who shakes off the Rules of Art in the Composition of an Ode, who avoids all manner of Constraint, and carries me through different Ways, setting new Images before my Eyes. I should not love to be confined to a Walk, and to move always in a strait Line, and gravely: I desire to go out through a Door, and to come in through another; to wander on the Right Hand, and on the Left; to mend my Pace, to run, to lie down upon the Grass, to leap over a Ditch, to climb up a Hill, and descend into a Valley.

I do not see how you can reconcile your Thoughts about this Head with what you say, speaking of Comedies, *viz.* that 'tis not true, that every thing requires a determined Quantity. You require some Rules in an Ode, and none in a Comedy; and upon this Principle, you

you approve a Comedy, wherein neither the Unity of Place, nor the Rule of Twenty Four Hours, will be observed. At this rate, you will make an *Epic* Poem of Twenty Four Hours, and a Comedy of a Year, and both of a Hundred Years, whenever you have a mind to it. You will make a large Gate for a little House, large Cloaths for a little Man, and give a Giant the Hands of a Dwarf. In short there will be no need to observe any Proportions. I leave it to you to consider all the other Consequences of your Paradox.

As for those *long tailed* Comparisons of *Homer*, as you call them, why do you find fault with that Poet for stretching out his Comparisons as far as he pleases, if it be true, that every Thing does not require a determined Quantity? But after all, *Homer* is not so much to blame for this, as the *Asiaticks*, among whom 'tis thought he was born. The *Asiaticks* were great Talkers, contrary to the *Lacedemonians*: We keep a Medium between both; but we must not pretend, that our Usage should be their Rule; at least you will not effect it by a Parallel between the Ancients and Moderns, but rather between *Asia* and *Europe*.

When you positively affirm, in order to cry down the Comparisons of *Homer*, that the Holy Writings, nor any Sacred or Profane Poet, afford any Instance of such Comparisons, you could say nothing more contrary to your Opinion. The Sacred Writings, the Books of the *Persians* and *Indians*, the *Alcoran*, and the *Arabick* Books, are full of those stretched Comparisons. Does not *Solomon* compare the Hair of the Bride to a Flock of Goats coming down from Mount *Gilead*: Her Teeth, to a Flock of shorn Sheep, which come up from the Washing, whereof every one bears Twins, and none is barren among them: Her Neck, to the Tower of *David*, built for an Armoury, on which hang a Thousand Bucklers, all Shields of Mighty Men: Her Breasts, to two young Roes, that are Twins, which feed among Lillies: The Joints of her Legs and Thighs, to Jewels, the Work of the Hand of a cunning Workman: And her Neck, to the Tower of *Lebanon*, which looks towards *Damascus*? Though the Tails which those Comparisons

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pariſons drag, are not eſſential to them, yet they are an Ornament: The Ancient Nations, not contented to ſee the Image of what was repreſented to them, were alſo willing to ſee the Edge of it. Nay, one may find many ſuch Compariſons in the Modern Poets. When Mr. *Chapelain* compared an irreſolute Man to an Oak ſhaken by the Wind, was it an eſſential Part of his Compariſon to repreſent that Oak upon the *Apennine*? And when *Malherbe* compared a Conqueror to a River overflowing its Banks, and deſtroying every thing in its Way, was it neceſſary to add, that it deprives the neighbouring Fields of the hope of a Harveſt? The Difference between theſe Tails, and thoſe of the *Aſiaticks*, is not very conſiderable. If you had thought of the Furbelows, that are now ſo faſhionable, you would not have ſaid, that a Train ought to be of the ſame Stuff and Colour, as the Gown of which it makes a Part——

You banter poor *Homer*, becauſe he placed, as you ſay, the Iſle of *Syria* under the *Tropick*. If he had committed ſuch a Miſtake, it would be a very groſs one; and thoſe who have commended that Poet for his Skill in Geography, muſt have been very ignorant. But if *Homer* does not ſay what you impute to him, you lie open to the Cenſure of thoſe who have a due Eſteem for Antiquity. In the firſt place, it cannot be denied, that to pretend that *Homer* knew not the Situation of one of the *Cyclades*, which were then ſo well known, ſo frequented, and ſo near his Country, is much the ſame as to pretend, that *Chapelain* knew not the Situation of *Bourges*, or *Bourdeaux*. But if you had conſulted that Paſſage in the Original, you would have ſeen that *Homer* has exactly repreſented the Situation of that Iſland, when he makes *Eumæus* ſay in the Iſle of *Ithaca*, that the Iſle of *Syria* is beyond *Delos*: for it does not lie far from *Delos Eaſtward*, and *Ithaca* lies *Weſtward*. Will you carry your Criticiſm ſo far, as to ſay that *Homer* places alſo *Delos* under the *Tropick*; as indeed he muſt have done, if the Iſle of *Syria* lying near it, was under that Circle. The Iſle of *Delos* was then as well known all over the *Ægean* Sea, in all

Greece,

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Greece, and upon all the Coasts of *Asia-minor*, as the *Pont-neuf* is known at *Paris*. Besides, the Words of *Homer*, Ὅθι τροπαὶ ἠελίοιο, † *Where are the Conversions of the Sun*, do not signify, as you pretend, that the Isle in Question was situated under the *Tropick*. If *Homer* had meant so, he would have said, *Where is the Conversion of the Sun*, and not, *Where are the Conversions*. I can assure you, Sir, that I understood this Passage when I was a School-boy. 'Tis true, *Diogenes Laertius* says, there was in that Island an *Heliotropium* made by *Pherecydes*, who is not so Ancient as *Homer*. It was an Engine, which shewed the *Solstices* by the Shadow of a Pin. But there might have been one of an older standing than that of *Pherecydes*. Or perhaps *Pherecydes* did only repair or perfect the old one. Those *Heliotropia* were known in *Palestine*, and among the *Jews*, witness that of King *Ahaz*, Father of *Hezekiah*. I have shewed in my little Book *concerning the Terrestrial Paradise*, that in the very Time of the *Judges* of *Israel*, there were in those Countries Astronomical Columns, set up by the *Canaanites*. But the *Phenicians* had a frequent Trade in the Isles of the *Ægean* Sea; from whence it may be conjectured, that for the Use of their Navigation they set up an *Heliotropium* in the Isle of *Syria*. And if *Pherecydes*, who was a great Lover of the Books and Learning of the *Phenicians*, repaired and perfected that Engine, we need not wonder that it should have been called by his Name; as several Princes bestowed their Names upon Ancient Cities, after they had repaired and imbellished them. Now, Sir, you may judge from what I have said, how your Criticism will be used by the Criticks. Mistakes occasioned by an itching Desire of censuring others, are not so excusable as those that proceed from Inadvertency.

I do not approve the extravagant Exaggeration of those, who have called *Homer* the Father of all Arts, if it be true that any have called him so; nor must it

† *Odyss.* O, 404.

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be taken in a literal Sense: They only meant, he was not Ignorant of the Arts, that flourished in his Time; which cannot be denied———

You preach up a perfect Love, and call *Æneas* a perfidious Man, because he left *Dido*; which, say you, does not agree with the Epithet *Pius*, bestowed upon him by *Virgil*. But you don't consider, that his Perfidiousness proceeds from his Piety; and that he left *Dido* for no other Reason, but because the Gods would have it so. Besides, wherein does his Unfaithfulness consist? In not marrying that Princess? But had he promised to marry her? Say, if you will, that he was not so chast as a Vestal, and I shall not contradict you. *Æneas* was a Weeper, say you: 'Tis true, he was apt to shed Tears, as all good Men and Heroes are, according to *Homer*. You add, that he was timorous. He knew the Dangers; but nevertheless exposed himself to them. True Valour does not consist in being unconcerned at the Sight of a Danger, but in overcoming the Fear occasioned by it———

I don't believe, as you do, that the Author of the *Lutrin* is the Inventer of that Sort of *Burlesque*, which expresses mean things in pompous Words. Whatever you may say, the *Batrachomyomachia*, and the *Secchia rapita*, are nothing else. I cannot apprehend, how you can say that Rats and Frogs are not mean things. The Comparison you make between them and Bees is not right. Bees, if we consider their Honey, are very useful to Mankind, and make no small Part of Husbandry; but Rats and Frogs are only mischievous Creatures. *Scarron* is full of this Sort of Burlesque, the Invention whereof you ascribe to *Despreaux*; and I have in my Head many Passages of our *French* Poets in the same Kind.

The Character of our Friend Mr. *de la Fontaine* is not new, though it be very agreeable. It consists in an Imitation of our old *French* Poets, which had been already attempted and hit by *Voiture*, *Sarrazin*, and *Charleval*, &c.

ART.

ARTICLE LVI.

A LETTER *written to the Authors of the* Memoirs of *Trevoux, by Father* DIEGO DE QUADROS, *a Jesuit, Professor of Philosophy in the University of* Alcala, *concerning the* Method of Learning the *Hebrew* Tongue without Points, *proposed by Dr.* Masclef, *Canon of* Amiens.

'Tis but seldom that I present the Readers with some News from Spain. *Who would have thought, that a Professor in the University of* Alcala *should be the first in making Remarks upon Dr.* Masclef's Method of Learning the *Hebrew* Tongue without Points? *That Method may be seen in the Fourth Volume,* Art. XIII.

Reverend Fathers,

I HAVE read in your *Journal* a New Method of Reading and Learning *Hebrew*, and other *Oriental* Languages, without the Help of Points. That Method, invented by Dr. *Masclef*, Canon of *Amiens*, is ingenious, and has something in it that is plausible. However, it contains some Difficulties, which appear to me the more considerable, because they may be supported by the Authority of a Writer very well known in *France*, and very eminent in that Sort of Learning. This Consideration moves me to send you my Reflections upon that Subject, to be inserted in your Journal, if you think they deserve it.

Dr. *Masclef*, in order to establish his New Method, endeavours to do three things. 1. He undertakes to prove, that the Punctuation of the *Masorets* ought to

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be rejected for several Reasons; that the Characteristical Letters, or Consonants, are the only Letters which ought to be minded for the Discovery of the Sense of Scripture; and that it is the only Way to find in it a genuine and true Sense, free from all Manner of Contradiction. 2. He proposes the Method which he has invented; and maintains, that if it be followed, one may more certainly and more easily know, how *Hebrew* Words ought to be read, than with the Help of Points, though it be true that Consonants can neither be read, nor form any Sound, without being joined with Vowels. 3. He answers the Objections, and does it ingeniously and learnedly. However, he swallows some things, that can hardly be digested. Here follow some of them.

First, He is obliged to confess, that his Hypothesis is wholly arbitrary, and newly invented. But what is the Question in hand? To know how *Hebrew* was read in Ancient Times. Though we can never expect to be fully satisfied about it, yet we ought to use all our Endeavours in order to come as near the Truth as we can. Now it seems, that if a Man desires to know how *Hebrew* was formerly read, he departs from the Way that may lead him to such a Discovery, when he has recourse to a precarious System; and on the contrary, that the safest way to attain to that Knowledge, is to keep to Tradition, and to follow, as much as is possible, the Footsteps of the Ancients, who lived in several Ages less remote than ours from the Time when the *Hebrew* Tongue was a living Language, and were therefore better able to know how it was to be read. Nay, it cannot be doubted, that the *Jewish* Doctors had a settled Method of reading the Sacred Writings, and that it was successively transmitted by the Doctors to their Disciples. Hence it is in all probability, that *Drusius* expresses himself thus, at the Beginning of his *Alphabetum Hebraicum Vetus*. *I have had for a long time some Thoughts to write a Book upon the Ancient Writing; and I was the more willing to do it, by reason of the Ignorance or Rashness of some Men, who fancy*

they may lawfully make any Alterations in the Way of reading Hebrew *Words. Let them do it, since they are resolved upon it: As for us, let us follow the Ancients, whenever we can. I have explained their Method in this little Book, as much as I have been able to find it out in the Obscurity of such remote Times. Genebrard*, in a Book which I shall mention hereafter, declares for the same Opinion, and says in express Words, that he *never approved the Boldness of* Caninius, Tremellius, *and* Mercerus, *who upon the Analogy of the Books of* Daniel *and* Ezra, *spoiled the* Chaldaick *Interpretation, and the* Syriack *Version of the New Testament, by leaving out most Vowels, and inserting Points in the room of them according to their Fancy.* From whence it ought to be concluded, that in things of such an Importance, one must not easily run into precarious Systems, and that the best way is to study Antiquity, and to endeavour to find out some Tracks of the Ancient Usage to which we ought to conform.

Secondly, Dr. *Masclef* confesses, that he knows not the Power of Vowels, nor even their Figures. Moreover, that when he began to make Use of his New Method, he could not so much as conjugate a Verb. And yet without any Hesitation, he leaves out Three Conjugations, *Piel*, *Poel*, and *Pual*, though it be certain that those Conjugations have a much more emphatical Signification. *Thirdly*, He prefers the Opinion of some few Ancients, as it has been observed by *Pagninus*, who say that the Letters, י, ו, ה, are Vowels; I say, he prefers this Opinion to that of the Learned of our Time, who generally maintain they are guttural Consonants. *Fourthly*, He confesses, that those who shall learn *Hebrew* according to his Method, will not understand those who follow the Ancient and Common Method. Can there be a greater Confusion? Why does he not allow every Body the Liberty of pronouncing each Consonant as he pleases? It would have been an easier and shorter Method. Why did he not make his Readers believe, that at this Rate they might be perfect Masters of the *Hebrew* Tongue without the Help

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Help of any Teacher? *Fifthly*, He ingenuously confesses, that the *Hebrew* Words, which have been conveyed into other Languages, will undergo so great an Alteration, that instead of *Israel*, one must say *Isriral*, and instead of *David*, *Douid*. He pretends that the *Masorets* vary in those Words; but can this justify the Alterations which he introduces? *Sixthly*, Dr. *Masclef* owns, that his Method will be of no Use to dispute against the *Jews*: He must therefore recommend the Study of the Ancient Method to our Controversists; by which means he gives ground, and sinks. *Seventhly*, What can be the Effect of that New Method, but to make the *Jews* and Protestants look upon us as Innovators? All those things, and many more, can hardly be digested. I might have enlarged upon them; but the bare mentioning of them is sufficient, because though they do not appear to me so many Demonstrations, yet they will enable the Reader to judge of the Argument, which I am going to propose.

If a Man very well skilled in the *Hebrew* Tongue, has taught us the Art of reading *Hebrew*, and other *Oriental* Languages, without Points, and without following the Rules of the *Masorets*; an Art which teaches us to understand *Hebrew* only by the Characteristical Letters, by which means we shall avoid all the Inconveniences above-mentioned; we ought to follow that Method, and to reject the System of Dr. *Masclef*, as being useless, and even pernicious in the Opinion of many. But we have such a Method delivered by a Famous Doctor of *France*, thoroughly versed in *Hebrew* Learning! I mean *Gilbert Genebrard*, in his Book entituled, Εισαγωγὴ *Gilberti Genebrardi Theologi Parisiensis, divinarum Hebraicarumque literarum Professoris Regii, ad legenda & intelligenda Hebræorum & Orientalium sine punctis scripta. Parisiis.* 1587.

In that Book, *Genebrard* tells Pope *Sixtus* V. to whom it is dedicated, *That among the Advantages arising from his Work, it will be found, that he clears the Translations of the Old Testament made by the* LXX *and by St.* Jerom; *that they frequently appear obscure for no other Reason, but because those who*

mind the Points of the Masorets, *which were not added till after St.* Jerom, *cannot well see how those Ancient Interpreters read; but if they mind only the Consonants, and the Rules which he prescribes in his Work, they will not only see how the Ancient Translators read, but also discover the admirable Wisdom with which the Holy Spirit directed them to the Knowledge of the Sacred Writings. Genebrard* tells his Reader, that he had writ that Book, because he had been formerly deterred, as well as many others, from reading the *Rabbies*, by reason of the great Difficulty, and even Impossibility which he imagined in such an Undertaking; or at least, because he fancied there was no constant Rule to go by. No body made it his Business to shew that it was a Mistake: On the contrary, those who had got the greatest Reputation by that Sort of Study, kept up the common Error; either that none but themselves should have the glory of understanding *Rabbinical* Learning, or because they really were of the same Opinion. *Genebrard* having mentioned the Sentiments of some of those Learned Men, says, that for his own part, he believes there is an Art of reading *Hebrew* without Points; that if this Art is not always constant and unvariable, (for can there be any Grammar without Exceptions?) it is at least very probable; and that any one who follows it, will hardly be mistaken. He proves, that there is such a Method by these three Reasons. First, because it will appear from his Book, that there is a Collection of Precepts whereby one may attain to the Knowledge of the *Hebrew* Tongue without the Help of Points. The Second Reason is the Custom of the *Rabbies*, who read without Vowels, and insert none but in the most difficult Places. The Third is another Custom of the *Jews*, who write all Languages in *Hebrew* Characters, and without Vowels. *Fagius* says they have composed many large Works in the *German* Tongue, written only in *Hebrew* Letters. In like manner one may see some *Italian*, *French*, and *Spanish*, in their Commentaries and Breviaries.

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As for what concerns *Genebrard*'s Work: 1. That Author divides all his Precepts into three Classes. The First run upon Vowels; the Second concern Characteristical Letters; and the Third belong to Servile Letters. In all this he shews what Letters ought to be read, and carefully enquires in what Circumstances they ought to be read. 2. To help the Memory, he has digested his Precepts into Tables. 3. To teach the Use and Practice of his Precepts, he explains two Verses of the Prophet *Joel*, with the *Scholia* of *R. David Kimchi*. 4. He gives a Catalogue of those Particles, which may give some trouble in the Writings of the *Rabbies*. 5. He has inserted an Alphabetical *Lexicon* containing a great many Terms of Art in *Hebrew*, relating to Theology, Philosophy, Mathematicks, Rhetorick, Poetick, *&c.* 6. He gives a List of all the *Rabbinical* Books which he knew. 7. He treats at large of *Hebrew* Poetry according to the Principles of *R. David Jhnias*. Such is the Matter and Order of *Genebrard*'s Book. What remains is to examine three things, that might raise some Difficulty. The First is, that *Genebrard* requires, that a Man should understand the Precepts of Grammar, before he reads the Commentaries of the *Jews*; but in order to observe all the Precepts of the Grammar, how must a Man read *Hebrew* Words, before he has learned the Art of reading them? I answer, that he must read them according to the Punctuation prescribed in the Grammar, and to be found in Dictionaries. And lest any one should think, that this will bring us back again to the Rules of the *Masoretick* Punctuation; I say, 1. That a Man needs not trouble himself with the Points added to *Hebrew* Words: And if it be said, that in such a Case he will not understand the whole Grammar; I shall acknowledge it as to the *Masoretick* Grammar, but not as to the true *Hebrew* Grammar, which depends only upon Characteristical Letters, and the Harmony of Consonants. I say, 2. That in the Pronunciation of *Hebrew* Words, no Difference ought to be made between those Points, which have always the same Sound. For Instance, the *Kamets*, the *Patkahh*, the *Hhateph Pathahh*,

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are nothing else but an A. The *Tseri*, the *Segol*, the *Hhateph Segol*, and the *Scheva*, are always an E. The *Hhirik Gadol*, and *Hhirik Katon*, always an I. The *Vau Hholam*, and the *Hhateph Kamets*, always an O. The *Schurek* and the *Kibbuts*, always an U. From whence it plainly appears, that 'tis as easy to learn the Rules of the *Hebrew* Grammar, as if the *Hebrews* had no other Vowels than ours. For all the Confusion of the *Masoretick* Punctuation, which frightens Beginners, proceeds not only from the Power of the Vowels, which might be learned at one View, but from the nice Rules of Punctuating, in such, or such a Manner, and of distinguishing Nouns, Verbs, Persons, and Tenses. If in order to understand perfectly the Art of reading *Hebrew* without Points, 'tis necessary to know the Analogy, and the Rules and Use of Grammar, as *Genebrard* confesses; herein I require nothing, but what the New Method of Dr. *Masclef* requires, as well as I; only with this Difference, that Dr. *Masclef* brings in a Method precarious, and liable to the Inconveniencies above-mentioned; whereas we follow a beaten Way, and with the Help of *Genebrard*'s Rules we easily read *Hebrew*, the other *Oriental* Languages, and the *Rabbinical* Commentaries, without any Point; and by this means we attain more quickly and more safely the End, which the Author of the New Method proposes to himself.

The Second Objection is, that *Genebrard*'s Method was only invented to read *Rabbinical* Books, which far from being useful, have nothing in them but what is contemptible. I answer, 1. That this is a false Objection, as it appears from the bare Title of the Book. I answer, 2. That the Reading of the *Rabbies* is of great Use to Learned Men, either to confute, and fight them at their own Weapon, as *Galatinus* did, or because they are full of Learning in all Sorts of Sciences. Hence it is that *Genebrard* says, *pag.* 143. that it may be affirmed without Rashness, that among the vast Number of Books which we have upon all Sorts of Subjects, the *Hebrews* may contend with any Nation whatsoever,

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ſoever. And therefore ſince the New Method will hinder the reading of their Works, it may perhaps juſtly be accounted pernicious.

The Third Objection, which I have already touched upon, is, that *Genebrard* ſeems to confine himſelf to the *Maſoretick* Punctuation, ſince he uſes the Words *Hhateph Segol*, *Hhateph Pathahh*, *Hhateph Kamets*, *Scheva mobile*, &c. I anſwer in the Firſt place, that 'tis a falſe Suppoſition, as it appears from the Words above-mentioned in his Letter to *Sixtus* V. Secondly, I anſwer, that perhaps *Genebrard* made uſe of thoſe Words for no other Reaſon, but to accommodate himſelf to thoſe who had learned the *Hebrew* Grammar according to the common Method; notwithſtanding which, one may underſtand by thoſe Words an A, an E, or another Vowel, as I have ſhewed above, without any Regard to the Variety of Points and Names beſtowed upon them. I ſhall conclude with ſome Reflections.

The Firſt is, That I do not abſolutely reject the *Maſoretick* Punctuation, and its Rules; for ſince it is very Ancient, and admitted in all Dictionaries and Grammars, it ought not to be deſpiſed. What I affirm is only this, that if any one does not think fit to mind that Punctuation, 'tis much better to follow the Rules preſcribed by *Genebrard*, than the New Method of Dr. *Maſclef*.

The Second Reflection is, That I believe, if *Cappel* ſhould return into the World, that Critick, for whom Dr. *Maſclef* expreſſes ſo great an Eſteem, would rather obſerve *Genebrard*'s Method, than that of Dr. *Maſclef*.

My Third Reflection is, That Dr. *Maſclef* appears to me a Learned, Studious, and very Ingenious Man; and I believe he is well qualified to teach, being very clear and methodical.

Laſtly, the Fourth Reflection is, That being wholly taken up with Scholaſtick Queſtions, I cannot tell whether what I have ſaid, will be acceptable to the Readers. I have made theſe Remarks without Paſſion,

and with no other Design than to enquire into Truth, and even to approve the New Method, if the Learned like it; but if the contrary happens, I design to vindicate the Ancient and Sacred Monuments attacked by that Method. I hope therefore, that the Readers will be indulgent to me, and that the Author himself will excuse my Mistakes, &c.

Alcala, Feb. 26. 1713.

The Authors of the Memoirs of *Trevoux, to whom this Letter is written, do very much commend Father* Diego de Quadros, *and say he has made a very great Progress in* Hebrew *and* Rabbinical *Learning.*

Article LVII.

Antiquitez Judaiques, ou Remarques Critiques sur la *Republique des Hebreux.* Par Mr. Basnage. A Amsterdam, chez les Freres Chatelain. MDCCXIII.

That is,

The Jewish Antiquities *or Critical Remarks upon* Cunæus's Republick of the *Hebrews. By Mr.* Basnage. Amsterdam. MDCCXIII. *Two Volumes in* 8vo. *pagg.* 884. *in all. Sold by* J. Levi *in the* Strand.

Mr. *Basnage* designed at first to make only some short Remarks upon *Cunæus's Treatise of the Republick of the* Jews, as he had been desired; but his Observations did by Degrees swell to so great a Number,

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ber, that he was obliged to publish them by themselves. Sometimes he differs from his Author; sometimes he explains what *Cunæus* has not sufficiently cleared; and it may be said in general, that the Readers will find in this Work several important Matters largely and learnedly discussed.

No body did ever publish *Cunæus* Life; and therefore it will not be improper to insert here a short Account of it out of Mr. *Basnage's* Preface. *PETER CUNÆUS* was the Son of a Merchant of *Flushing*, who took great Care of his Education. It was in the University of *Franeker*, that he applied himself to the Study of the *Hebrew* Tongue under the Direction of the Learned *Drusius*. That Professor put him upon reading the *Rabbies*; and *Cunæus* made a good Use of their Writings in some of his Books. Being a hopeful young Man, he got very early the Esteem of *Casaubon* by some *Greek* Epigrams, and a Commentary upon *Nonnus*. The University of *Leyden* made him Professor of Philology and Politicks; but because he loved the Study of the Civil Law, he desired leave to frequent the Bar for some Time, and to hear the Learned Lawyers plead at the *Hague*. Upon his Return to *Leyden* in the Year 1615. he was made Professor of Civil Law; and he explained the *Digest*, and then the *Justinian* Code. He exercised that Professorship the remaining Part of his Life. Though he complained of being too much taken up with Consultations, and other Affairs belonging to his Profession, yet he applied himself to other Studies relating to Sacred History, and the Republick of the *Jews*. He had been for a long time very busy in writing a Commentary upon *Josephus*, which would have been the more curious, because he assured his Friend, that he would lay aside all manner of Prejudices, and depart from the common Opinions, if they appeared to him inconsistent with Truth. That Commentary is lost, like those of many other Learned Men, who had undertaken the same Work. Afterwards *Cunæus* published his *Treatise of the Republick of the* Jews, for which he was highly commended. *Sixtinus Amama*, who succeeded *Drusius* in

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in the *Hebrew* Professorship at *Franeker*, was one of his Admirers; the more, because the Author was not obliged by his Profession to write upon such a Subject, and yet he had done it with great Erudition. That Work being the Substance of the best things relating to the Policy of the *Jewish* Church, the most celebrated Professors made it quickly the Text and the Subject of their Lectures. Mr. *Nicolai*, Professor at *Tubingen*, has published a large Commentary, very much esteemed upon that Book. *Goree*, made several Additions to it larger than the Text, in Two Volumes, which have been translated out of *Dutch* into *French*. Mr. *Basnage* has made use of this Edition, as being the largest and the most accurate; and he says, that he has discovered several things, which had escaped others, and which render that Work more complete.

Cuneus translated out of *Greek* into *Latin* the *Cæsars* of the Emperor *Julian*, and raising himself above the Prejudices of the Ancient Christians, who defamed the Memory of that Prince, compared him to the greatest Heroes among the Heathens.

The Satyr, entituled *Sardi venales*, is another Work of *Cuneus*, wherein he censured Mens Faults. *Cuneus* was a Man of a dry and cholerick Temper: He could not bear those Vices, which were authorized by Custom; and he was a professed Enemy to those Men of Letters, who feed credulous People with false Miracles and fictitious Stories. In the Work just now mentioned, *Cuneus* attacked the half learned Men; but that Piece being a very sharp Satyr, 'tis said, that the Author himself condemned it, after he had considered the Matter more seriously.

The States of *Holland* chose him about the latter End of his Life, to advise them in Affairs relating to Trade and Navigation; and the States of *Zealand* resolved to make him Historiographer of their Province. To that end, *Cuneus* took a Journey into his Country, where he fell sick of a Fever, and sometime after returned to *Leyden*. But his Fever came upon him again in that City; and he died of it in the Year 1635. His Orations were published after his Death by his Son, and

and met with so good a Reception, that several *German* Writers have commented upon them. Besides, they have been joined with *Cicero's* Orations, as being proper to give a Taste of Modern Eloquence.

A LARGE Account of Mr. *Basnage's* Work would take up several Sheets: I must therefore be contented to give a general Notion of the whole Performance, and to take only particular Notice of some few things. The First Book consists of Twenty Two Chapters.

I. In the First Chapter, the Author treats of the *Antiquity of the Laws of* Moses, *and of those of the Heathens*, and applies himself particularly to shew, that *Moses* was not the first Legislator, as *Cunaus* affirms, and that the other Lawgivers, and Heathen Writers, did not take from him all the good things, and all the excellent Precepts observable in their Laws and Writings.

II, III. The Second and Third Chapters concern the *Theocracy of the* Jews, *and the Land of* Canaan, *and its Fertility*. Mr. *Basnage* does very well confute what some Writers have said to prove, that the Land of *Canaan* was a very barren Country, though *Moses* represents it as being very fruitful. The Author examines upon this Occasion a Passage of *Strabo* relating to this Subject; and his Reflections upon that Passage are sufficient to shew, that it ought not to be alledged in order to prove the Barrenness of the Land of *Canaan*. What I have said upon this Head in the Fourth Volume of these *Memoirs*, Art. XXVIII. will dispense me from giving a further Account of this Third Chapter.

IV, V. *The Division of the Land of* Canaan *among the Tribes, and the Sabbatical Year*, make the Subject of the Two next Chapters.

VI, In

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VI. In the Sixth, the Author alledges several Reasons to shew why *the* Jews *were so little known to the Heathens.* 1. The First is the great Antiquity of the *Jewish* Nation. 2. The Books of *Moses* could not be understood by other Nations, being written in a different Language. 3. That People being confined within the Mountains of *Judea*, did not make a considerable Figure in the World; and therefore the Heathens did not think it worth their while to enquire into their Origin, and to learn their History.

VII. This Chapter concerns the *Hatred which the* Egyptians *had for the* Jews. The Author ascribes it to the Difference of their Religions.

VIII, IX. Mr. *Basnage* makes some Observations upon the *Jubilee, and the City of* Jerusalem.

X. He treats of *Jacob's Oracle, and the Sceptre promised to* Juda, and enquires *whether it was possessed by* David, *and whether the Heads of the Captivity were Kings.*

XI.—XIII. Afterwards the Author mentions five Sorts of Government among the *Jews*, from the time of *Moses* to the Destruction of *Jerusalem* by the *Romans*; and then discourses of the *great Sanhedrin, and Houses of Judgment; of the Authority of the Sanhedrin, and of the Judges, and the Execution of their Decrees.* Mr. *Basnage* maintains that there was no Sanhedrin since the time of *Moses* till the time of the *Maccabees.*

XIV. In this Chapter he treats of the *Origin and Authority of Kings among the* Jews.

XV. In the next, he gives an Account of the *Schism of* Jeroboam, *and the Conquests of* Sesac.

XVI,

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XVI,—XIX. The following Chapters contain the History of the Captivity of the Ten Tribes: The History of *Sennacherib*, King of *Ninive*; of *Merodac Baladan*, King of *Babylon*; of *Hezekiah*, King of *Jeruſalem*; of *Eſſaraddon*, Son of *Sennacherib* King of *Ninive*; of *Saoſduchin*, Son and Succeſſor of *Eſſaraddon* at *Ninive*. Here the Author does occaſionally examine the History of *Judith*.

XX,—XXII. In the Three laſt Chapters the Readers will find the History of *Sarac*, the laſt King of *Aſſyria*. An Account of the Siege of *Ninive* by *Phraortes*, and then by *Cyaxares*, and of its being taken by *Nabopolaſſar* King of *Babylon* and *Chaldæa*. The Ruin of the *Aſſyrian* Monarchy. The Accompliſhment of the Prophecies of *Zephaniah* and *Nahum*. The Reformation of *Joſiah*, and his Death. The History of *Nebuchadnezzar* King of *Babylon* and *Chaldæa*. His three Campaigns in *Judea*. Three Periods of the Life of *Jehoiakim* King of *Juda* explained, and the beginning of the Years of the Captivity fixed. A further Account of the Life of *Nebuchadnezzar*. The Deſtruction of *Jeruſalem* in the Reign of *Zedekiah*. The Siege of *Tyre*. Laſtly, A further Account of the Kings of *Chaldæa*.

It were needleſs to inſert here the Subſtance of theſe Chronological Diſcuſſions. Thoſe Readers who love ſuch Enquiries, will by all means conſult the Author himſelf; and others will doubtleſs diſpenſe me from giving them a particular Account of things, wherein they are not concerned. The Extract of the *Second Volume* will make amends for the Dryneſs of the latter Part of this Article.

See Article LXII.

ARTI-

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ARTICLE LVIII.

THE LIFE *of the Reverend and Learned Mr.* JOHN SAGE. *Wherein alſo ſome Account is given of his Writings, both Printed and in Manuſcript; and ſome things are added towards the clearing the ancient Government of the Church of* Scotland *from the Miſtakes of a late Author.* London, *Printed for* Henry Clements, *at the Half-Moon in* St. Paul's *Church-yard.* MDCCXIV. *In* 8vo. *pagg.* 77.

MR. *JOHN SAGE* was an Eminent and Zealous Epiſcopal Divine of *Scotland.* It appears from this Book, that the Chriſtian Churches of that Part of *Great Britain* are very much divided. I ſhall only take notice of one Paſſage contained in this Life. Mr. *Sage* (ſays the Author) "for many Years kept a Correſpondence, by Letters, with the incomparably "Learned Mr. *Dodwell*; and though he admired the "primitive Piety and profound Knowledge of that excellent Man, yet he moſt paſſionately regretted the "extravagant and unwary Poſitions advanced by that "great Author, in moſt of his latter Pieces. He was "pleaſed to ſhew me a Letter which he ſent to Mr. "*Dodwell*, wherein he friendly, but withal very freely "and boldly, gave him his Thoughts concerning his "Book of *The Mortality of the Soul:* And he has "left behind him in MS. ſeveral Sheets againſt him on "another Subject." Mr. *Sage* and his Friend Mr. *Dodwell* died the ſame Day, *viz.* the 7th of *June*, 1711.

I ſhall

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I shall make a Reflection upon this Passage. Though Mr. *Dodwell* advanced *extravagant Positions*, according to Mr. *Sage*, that is, such Opinions about the human Soul, as appeared to him and are certainly very dangerous; yet Mr. *Sage* was a hearty Friend to Mr. *Dodwell*, and contented himself to shew him his Error in a friendly manner. May not we infer from thence, that when a Man of Probity, (like Mr. *Dodwell*,) who has no ill Design, advances any Doctrine which appears to us of a dangerous Consequence, we should, in Imitation of the Orthodox, Zealous, and honest Mr. *Sage*, use him kindly, and endeavour to reclaim him from his Error by the same means as that *Scotch* Divine used?

ARTICLE LIX.

THE *Church of* England *not Superstitious. Shewing what Religions may justly be charged with Superstition. By* WILLIAM TASWELL, *D. D. Rector of St.* Mary Newington, *in* Surrey. London, *Printed for* Henry Clements, *at the Half-Moon in St.* Paul's *Church-yard.* MDCCXIV. *In* 8vo. *pagg.* 47.

THE Author has divided his Work into seven Chapters. In the first he treats of the several Kinds of Superstition. In the second, he shews that the Heathens were guilty of all Sorts of Superstition. In the third, he proves the same of the ancient *Jews*. In the Fourth, he displays the Superstition of the Church of *Rome*. In the Fifth, he makes it appear that the Church of *England* cannot be justly charged with any Kind of Superstition. The sixth Chapter is entituled, *That they that accuse us of Superstition, are in all things more superstitious*: In the last Chapter, the Au-

Author treats of those Superstitions that prevail among all Sorts of Christians.

Dr. *Taswell* does very well prove, that the Church of *Rome* is full of Superstition. Perhaps some of my Readers know nothing of the following Superstition, or rather Trick, practiced by that Church, and mentioned by the Author. They whip the Graves of those, who die under the Sentence of Excommunication, in order to restore them to the Communion of Saints. *Corpus † non exhumabitur, sed verberabitur Sepulchrum. Dum autem Sepulchrum verberat Sacerdos, dicat*: AUTHORITATE *mihi concessa, ego te absolvo à vinculo excommunicationis, & restituo te communioni fidelium.* That is, "The dead Body shall not be digged up; but the "Grave shall be whipped, *says the* Roman Ritual. "And whilst the Priest whips the Grave, he shall say: "BY the Authority which I have received, I free thee "from the Bond of Excommunication, and restore "thee to the Communion of the Faithful." When the poor credulous People see a Priest whip a Grave in his Sacerdotal Habits, and in a most solemn Manner, it gives them a great Idea of the Power of the Church, and they look upon Excommunication as a most dreadful thing. The Politicians of the Church of *Rome* never invented any Trick, without having a substantial Reason for it.

† *Vide Rituale Romanum*, in Sacramento Pœnitentiæ, de ritu absolvendi Excommunicatum jam mortuum.

ARTI-

ARTICLE LX.

LONDON.

MR. *Albin*, Painter, deſigns to publiſh by Subſcription, *A Natural Hiſtory of* Engliſh *Inſects, illuſtrated with near One Hundred Copper-Plates, curiouſly engraven from the Life, and exactly coloured by the Author himſelf.* This Work will contain about Fifteen Sheets, and One Hundred Copper-Plates, engraven by Mr. *Teraſon* and Mr. *Vander Gucht*. The whole will be finiſhed by *Eaſter*-Term, Forty Plates being already engraved, and the reſt ready for the Engraver. "Subſcriptions are taken in for the Au-"thor, by Mr. *Innys* at the *Prince's Arms* in St *Paul's* "Church-yard, *London*: Mr. *Clements* in *Oxon*, and "Mr. *Jeffery* in *Cambridge*. Where the Work (as "far as it is done) may be ſeen."

Here follows a Specimen of this curious Work. "The Two Caterpillars, *a a*, in the Firſt Plate, (ſays "*Mr.* Albin,) one of them being of a Red Colour, "ſpotted on the Middle Joints with Yellow; the o-"ther of a paſe Yellow, ſtriped between each Joint "with a deep Shade of the ſame Colour; the Heads of "all of them were of a pale Red, with a Ring of "bright Yellow round their Necks. They were taken "the Third of *June* on the *Hart-Cherry-tree*, on "which I fed them: They fed alſo on the *Pear*, *Apple*, "*Plumb*, and *Lime tree*, there being great Multitudes "of them: Several of the aforeſaid Trees were eaten "bare, as if they had been dead, or blaſted, the Gra-"vel-Walks under the Trees looking black with their "dung. There was alſo ſuch a great Variety of Co-"lours in them, as not to be deſcribed, I drawing but "Two of them, having Ten or Twelve others differ-"ing in Colours. I fed them ſeveral Days. I have

" observed these *Catterpillars*, called *Loopers*, to stand " always erected, except when they are either walking or " feeding, having a Web coming from their Mouths " to the Branch, where they balance, and convey " themselves from Bough to Bough at pleasure. Some " of them I found hanging in the Branches lank and " corrupted, and when touched, dropped in Pieces: " Some went into the Ground the Twelfth of *June*, " and spun the Earth about them with a flaggy Web: " Some of them went into the Ground, and changed " into a dark red *Chrysalis*, as the Letter *b* expresses, " without Spinning: Others dried up hard and died, " neither spinning, nor changing. The *Moth* came " the Seventh of *April*, the Year following, from " those that spun, as *c* expresses the Back, and *d* the " Belly, being both of a Yellowish Colour, striped and " mottled with Black: The Eggs are of a green Co- " lour, which the *Moth* lays in the Cracks and hollow " Places of the Bark of the aforesaid Trees, by means " of a hollow Tube which she puts forth at her plea- " sure."

Thus the Author, not contented to give the Figures of *English* Insects, has also taken Care to describe them accurately, that he might fully satisfy the Curiosity of those who shall subscribe to his Work.

LEIPSICK.

THE New Edition of *Kepler's* Works, containing many Pieces never before published, will consist of these following Articles.

I. *Demonstrations upon the Magnitudes and reciprocal Distances of the Sun, Moon, and Earth.* *Kepler* designed to publish those Demonstrations under the Name of *Hipparchus:* They are the Foundation of his Theory, as he acknowledges in his Commentaries *De Stella Martis*, and in his *Epitome Astronomiæ Copernicanæ.* The Readers will find in this Article many Observations upon the apparent Diameter of the Sun and Moon,

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Moon, the *Parallaxes*, the Shadow of the Earth, &c.

II. *Adversaria Lunaria*, with different Methods for the Construction of very accurate Lunar Tables.

III. *Observations and Remarks upon the New Star, and some fixed Stars.* *Kepler* examines the Opinion of the Astronomers of his Time about the Star of 1604. He proposes several Methods to find the Distances of Fixed Stars, and to shew what remains to be done in order to have a more complete List of them.

IV. A Translation of the Third Book of *Ptolemy's Harmonica*, with a Commentary upon the same Book.

V. *Meditationes Geometricæ.*

VI. *A Dialogue concerning the Gregorian Calendar.* *Kepler* shews the Necessity of reforming the ancient Calendar, and treats of the Fundamental Points of the *Gregorian* Correction. He also examines this Question, Whether the Protestants may make some Alteration in the *Julian* Calendar, or whether they may keep it still without any Alteration, or whether they ought to admit the *Gregorian* Calendar.

VII.—XII. *Letters of Princes, Lords, and Learned Men in the* XVIth *and* XVIIth *Centuries to* Kepler, *with the greatest Part of his Answers.* There are in those Letters a vast Number of things, whereby *Kepler's* System, and the State of Learning in his Time, may be illustrated.

XIII. *A Demonstration upon the Motions of* Mercury *and* Venus, *with several Methods for the Construction of their Tables.*

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XIV. *Large Commentaries upon the Theory of Mars.* They are very different from the Printed Copy.

XV. *Principles drawn from the Obſervation of the Eclipſes of the Sun and Moon.*

XVI. *A Mathematical Chronology from the Creation of the World to the End of the Republick of the* Hebrews.

XVII. *Notes upon the Chronological Works of* Scaliger *and* Petavius.

XVIII. *Genethliata, containing the Nativities of many Princes, Lords, and other Illuſtrious Perſons. Kepler* did always keep this Sort of Works very cloſe.

XIX. *A Treatiſe of the Lunar Year introduced by the* Greeks, *and not by* Moſes.

XX. *Tabulæ Rudolphinæ.* This Manuſcript will be of Uſe to make a great many Corrections in the *Tabulæ Rudolphinæ* that are already printed.

XXI. *Hiſtorical and Critical Miſcellanies.*

XXII. Laſtly, different Treatiſes of Arithmetick, *Algebra*, and Mechanicks.

Kepler's Life, and large *Prolegomena*, will be prefixed to this Edition.

NUREMBERG.

THE whole Canon Law, diſtributed into common Places by the late Father *Steiger*, a Jeſuit, has been newly publiſhed.

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Repertorium Juris Canonici, ipsa Corporis Juris medulla; h. e Personarum, Rerum, Casuum, Controversiarum, Litium, Causarum, Propositionibus, Resolutionibus, Decisionibus, refertum: Opus posthumum R. P. Wenceslai Steiger, è Societate Jesu, in alma Cæsarea, Regiaque ac Episcopali Universitate Olmucensi quondam Sacrorum Canonum Professoris Publici & Ordinarii. Norimberga. 1713. In Fol.

PARIS.

FAther *Calmet* goes on with his Commentary upon the Bible. He has lately published his Commentary upon the *Proverbs, Ecclesiastes, the Song of Songs*, and *the Wisdom of* Solomon.

Commentaire Literal sur tous les Livres de l'Ancien & du Nouveau Testament, par le R. P. D. Augustin Calmet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hidulphe. LES PROVERBS, L'ECCLESIASTE, LE CANTIQUE DES CANTIQUES, & LA SAGESSE DE SOLOMON. *Paris, 1713. In 4to. pagg. 400, and 539.*

The Author takes notice of several Interruptions in the *Proverbs*; from whence he concludes, that those Proverbs are a Compilation of the Sentences of *Solomon*, made at several times, and by different Persons, and collected into a Body by *Ezra*, or by those who revised the Sacred Books after the Captivity of *Babylon*.

Father *Calmet* has prefixed to the Book of *Proverbs* a Dissertation, wherein he examines this Question, *Whether the ancient Lawgivers and Philosophers took their Laws and Morality from the Holy Scripture?* And he maintains the Negative. What is said by the Fathers, who call the ancient

Philosophers *Plagiaries*, consists of two things. 1. That the Philosophers knew many Truths to be found in the Sacred Writings: 2. That most of them travelled into *Egypt*, where many *Jews* lived. The Author makes three Answers to those Arguments. The first is, That neither those Philosophers, nor any contemporary Writer, did ever say that they were instructed by the *Jews*, or that they read their Books; Secondly, that the Conformity, which is the main Argument alledged in the present Case, is not so great as 'tis imagined, or may proceed from some other Cause. Thirdly, that the Philosophers in Question lived before the several Books of the *Jews* were translated, and therefore could not improve their Knowledge by them. Afterwards Father *Calmet* shews that *Philo*, *Aristeas*, *Aristobulus*, *Josephus*, *Origen*, *Tertullian*, *Lactantius*, and St. *Austin*, favour the Opinion of those who assert that the Philosophers did not read the Sacred Writings.

A Preface has been prefixed to *Ecclesiastes*, wherein Father *Calmet* looks upon that Work as a publick Discourse, in which *Solomon*, without dissembling the strongest Objections of impious Men, proves that whatever is cherished and admired by the World, is nothing but Vanity; and that the Fear of God is the only thing that can be depended upon.

Solomon made the *Song of Songs* upon Occasion of one of his Marriages. "To vary the Subject, *says* "*Father* Calmet, it was necessary to feign several "Circumstances, to bring in many Incidents, and "to represent the Bridegroom and the Bride under different Views, and acting different Parts; "sometimes of a King and Queen; sometimes of "a Shepherd and a Shepherdess; sometimes of a "Country-man and a Country-maid; sometimes a-"lone, and sometimes in Company. Most of those "who

"who have treated of the Nature and Subject of "this Book, have been mistaken. They pretended "in vain to find in it an Unity of Actions and "Actors, &c." Father *Calmet* discovers seven Nights or seven Days plainly distinguished in that Piece, agreeably to the Custom of the *Jews*, whose Wedding did commonly last seven Days.

The Song of *Solomon* has occasioned a Dissertation upon the Marriage of the *Hebrews*, wherein the Author confines himself to the Ceremonies of their Betrothings and Weddings.

Father *Calmet* answers in a Preface the Objections that are raised against the Authenticknes of the Book of *Wisdom*; and in a Dissertation he examines what concerns the Author of that Book. He does not ascribe it to *Solomon*. He draws an exact Parallel between the Book of *Wisdom*, and those of *Philo*, as to their Principles, Method, Style, the Facts mentioned in them, &c. and concludes, that the Author of the Book of *Wisdom* is unknown to us. As for the time wherein he lived, Father *Calmet* conjectures that it may be the time of the Government of the *Maccabees*.

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ARTICLE LXI.

AN ACCOUNT *of* JEROME OF PRAGUE's *Trial, taken from the* Hiſtory of the Council of *Conſtance lately publiſhed by Mr.* LENFANT, *Chaplain to the King of* Pruſſia.

The Trials of John Hus, *and* Jerome of Prague, *are inſeparable. I have inſerted the former above,* Art. XXXI, XXXV, *and* XXXVII. *The Readers have read it with great Satisfaction; and I dare ſay, the latter will be no leſs acceptable to them. Such Pieces are curious, and never unſeaſonable. The Church of* Rome *is a cruel Mother, who not contented to chide and cenſure her Children, when they entertain different Notions from her, falls upon them with the utmoſt Barbarity, even ſo far as to deprive them of their Lives.*

JEROME OF PRAGUE was neither a Monk, nor a Clergyman, but only Batchelor and Maſter of Divinity: He took that Degree in the Year 1399. All the Authors repreſent him as a Man of great Abilities, and ſay, that he exceeded *John Hus* in Learning and Subtilty, though he was younger than that Divine. He ſtudied in the moſt celebrated Univerſities of *Europe*, ſuch as thoſe of *Paris*, *Heidelberg*, *Cologne*, and *Oxford*. Some Writers pretend, that he never was in *England*, becauſe they cannot reconcile ſome Dates with his Journey into that Country. But one can hardly doubt of it, ſince it was objected againſt him in the Council of *Conſtance*, that he had tranſcribed *Wicliffe*'s Books in *England*, and brought them into *Bohemia*. Being returned

returned from his Travels, he addicted himself to *John Hus*, who was not displeased to have such a Second, in order to reform the Abuses of the Church and University.

It is no easy thing to know, why *Jerome of Prague* did not come to *Constance* with *John Hus*. Some Authors say, that he was summoned to appear there; but the contrary is evident from History: And yet if *John Hus* deserved to be cited to the Council, *Jerome* should have been cited as well as he. Most of the Violences and Disorders, occasioned at *Prague* by the Doctrine of those Men, before the Council met, having been committed in *John Hus*'s Absence, at least if *Dubravius* has rightly set down the Times, *Jerome of Prague* must needs have had the greatest share in them. Nay, 'tis said that it was by his Order, that a publick Woman in 1411. being attended by some Monks who had forsaken their Orders, ran along the Streets of *Prague*, having a Set of Indulgences hanging about her Neck, and giving her Blessing to the People, as if she had been a Pope, and that *Jerome* burnt those Indulgences with his own Hands. Besides, he was accused of trampling under Foot some Relicks, that lay upon the Altar of St. *Mary*'s Church at *Prague*, inveighing at the same time against the Worship of those Relicks. It is further said, that Two Monks, a *Carmelite*, and a *Dominican*, having attempted to oppose such a violent Proceeding, he took hold of one of them, caused him to be imprisoned, and threw the other into the *Moldave*, where he would have been drowned, if some body had not relieved him. Were these Facts true, such a violent and furious Conduct, besides the Discourses which he held publickly in the University, according to the Doctrine which *John Hus* preached in the Pulpit, deserved that he should be summoned to appear before the Council, as well as the latter. And yet *John Hus* only was cited. The Emperor and the Pope thought it doubtless more expedient to chuse the most considerable, that he might answer in the Name of all, and be made an Example to others.

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When *John Hus* was upon his Departure from *Prague*, *Jerome* exhorted him to maintain courageously what he had advanced by Word of Mouth and in Writing, especially against the Pride, Avarice, and other Vices of the Clergy, and promised him to go to *Constance* in order to support him, as soon as he should hear that he was under an Oppression. Which moved *John Hus* to desire his Friends, in some of those Letters which he writ to them from his Confinement, not to suffer *Jerome of Prague* to come to *Constance*, lest he should be used there as he himself was. But *Jerome* resolved to keep his Word at any rate; and some Persons at *Prague* took it ill, that he should not make more haste to go and assist his Friend and Countryman. *Jerome* arrived at *Constance* the 4th of *April*, 1415. with one of his Disciples, as *Reichenthal* says. That Canon of *Constance* adds, that they came into the Town privately, and without being perceived by any body, by reason of the great Multitude of People that were there. But he made no long Stay in that City; for being informed that *John Hus* could not obtain a Hearing, and that they were contriving something against himself, he retired with his Disciple to *Uberlingen* that very Day, according to *Reichenthal*, or two Days after, according to others. Nay, 'tis said that he ran away in such haste, that he left his Sword in the Inn, where in all probability he had made himself known. For immediately they enquired what was become of him; but no body could tell, notwithstanding the diligent Search of *Reichenthal* himself, who relates this Fact, and was charged to give an Account of all the Strangers that came to *Constance*. *Jerome* being a little more safe at *Uberlingen*, writ from thence to the Emperor *Sigismund*, and the *Bohemian* Lords, who were at the Council, in order to get a Safe-Conduct; but the Emperor refused it, doubtless because he had no Reason to be satisfied with the Safe-Conduct, which he had granted to *John Hus*. Afterwards the Council being desired to give a Safe-Conduct to *Jerome of Prague*, they offered to do it for his coming to *Constance*, but not for returning into *Bohemia*. As soon

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as *Jerome* received that Answer, he caused a Paper, written in the *Latin*, *German*, and *Bohemian* Languages, to be posted up at all the Churches and Monasteries of *Constance*, and at the Doors of all the Cardinals. In that Paper, which was inscribed to the Emperor and the Pope, he declared, "That he was "ready to come to *Constance* in order to give an Ac"count of his Faith, and to answer, not privately, but "in a full Council, all the Calumnies of his Accusers, "offering to undergo all the Punishments of Hereticks, "if he was convicted of any Error. That for this "Reason, he desired to have a Safe-Conduct from the "Emperor and the Council; but if notwithstanding "that Safe-Conduct, any Violence should be offered to "him, either by making him a Prisoner, or otherwise, "the whole World would bear Witness to the Injustice "of the Council." This Advertisement having had no better Effect than his Letters, he resolved to return into his Country, being provided with a Testimonial from the *Bohemian* Lords, importing, that he had used his utmost Endeavours to give an Account of his Faith and Conduct before the Council.

The 11th of *April*, the Deputies of the Nations drew up a Safe-Conduct for *Jerome of Prague*. That Safe-Conduct, which is at the same time a Citation, was expressed in these Words: "That the Council has "been informed of an Advertisement posted up the "7th of *April*, at the Desire of *Jerome of Prague*, "upon the Doors of the Churches of *Constance*; where"in he offers to answer publickly those who accuse him "of Heresy, and particularly of *Wicliffe's* Heresy, pro"vided he may have a Safe-Conduct. That the Coun"cil ‡ desiring above all things to prevent the Church "from being infected with Heresy, summons him to "appear within a Fortnight, that he may be heard in "the next Session after his Arrival. That to this end

‡ *There is in the Manuscripts of* Germany, That the Council being desirous to catch the Foxes, which spoil the Lord's Vineyard, &c.

"they

" they give him by these Presents *a Safe-Conduct to* " *secure him from Violence, but without Prejudice to* " *Justice, and as much as it lies in the Council, and* " *the Orthodox Faith allows of it.*" This Citation, or Safe-Conduct, was publickly posted up the next Day; and, if we believe *Reichenthal*, it came to *Jerome of Prague*. An important Observation ought to be made upon that Safe-Conduct. It was far from being so advantageous as that which the Emperor gave to *John Hus*. The latter was plain, and without any suspicious Limitation. If these Words, *without Prejudice to Justice, and as much as it lies in the Council, and the Orthodox Faith allows of it*, had been in *John Hus*'s Safe-Conduct; he would not have been so imprudent as to go to *Constance*, and the Council might have more easily justified the Violation of that Safe-Conduct. Besides, the Great Men of *Bohemia*, who favoured *John Hus*, would not have accepted a Safe-Conduct, which did not secure him from the Secular Power, if the Council should think fit to declare him an Heretick. It is therefore a vain Shift of the Jesuit *Rosweide*, and others, who pretend to justify the Council in that respect, to say that the Clause, *without Prejudice to Justice and the Orthodox Faith*, was understood in the Safe-Conduct of the Emperor *Sigismund*. Such a Clause ought to be inserted in express Words, unless we suppose a Design to deceive a Man, who gets a Safe-Conduct: Which is too shameful a Trick, to be ascribed to so great an Emperor.

The 25th of *April*, *Jerome of Prague* was apprehended, as he was returning into *Bohemia*, because (as has been already said) the Council would give him a Safe-Conduct, only to come to *Constance*, and not to return into his own Country. 'Tis true, that the 17th of *April*, when he was cited the first time in his Absence, a Safe-Conduct had been drawn up for him, wherein the Council promised to protect him, *without Prejudice to Justice and the Orthodox Faith*. Nay, perhaps he received that Safe-Conduct, as *Reichenthal* says; and not finding it sufficient for his Safety, he pretended to know nothing of it, that he might continue

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tinue his Journey. But, if it be true, as the ſame Author affirms, that he inveighed againſt the Council every where upon the Road, he could hardly avoid being apprehended. *Reichenthal* ſays, that *Jerome of Prague* being come to a Town in the *Black Foreſt*, where he was invited by the Curate of that Place, who treated his Brethren upon that Day, he railed at the Council, calling them *the School of the Devil, and the Synagogue of Iniquity*, and boaſting, that he had confounded the Doctors, for which he produced a Paper ſigned by Seventy Perſons. This laſt Head may make one doubt of the Truth of *Reichenthal*'s Narrative; for that Paper could be nothing elſe, but the Teſtimonial of the *Bohemian* Lords at *Conſtance*, importing, that he had made all poſſible Diligence to give an Account of his Faith to the Council, and that he retired for no other Reaſon, but becauſe they refuſed to give him a Safe-Conduct in due Form. However it be, *Reichenthal* adds, that the Prieſts being offended at *Jerome*'s Diſcourſe, accuſed him to the Commander of the Town, who ordered them to be ſilent till the next Day; that the next Day the Commander arreſted *Jerome*, and told him, he muſt return to *Conſtance*, to clear himſelf of the injurious Words which he had ſpoke againſt the Council; that *Jerome* maintained, he had ſaid nothing but what was true, and that no body could arreſt him, ſince he had a Safe-Conduct. But the Officer anſwered him, That, *whether he had a Safe-Conduct, or no*, he muſt go to *Conſtance*, and then ſent him thither. This is another Paſſage, which may make one ſuſpect, that *Reichenthal* was miſinformed. For, ſuppoſing that *Jerome* had received that Safe-Conduct, it could do him no good upon ſuch an Occaſion, by reaſon of this Clauſe, *Without Prejudice to Juſtice, and the Orthodox Faith*, ſince he had blaſphemed againſt an Oecumenical Council, and conſequently made himſelf unworthy of any Safe-Conduct, according to the Doctrine of that Council. Two Relations, written by ſome Diſciples of *Jerome of Prague*, give us a more probable Account of this particular: They ſay, that *Jerome* was arreſted at *Hirſaw* by ſome Officers of,

the

the Duke of *Sultzbach*; that being carried from thence to *Sultzbach*, he was kept there under Cuſtody; that one of the Sons of the Duke of *Sultzbach* acquainted the Council with his Detention; and laſtly, that the ſame Lord having received Orders from the Council to ſend him to *Conſtance*, he was brought thither in Irons.

Jerome arrived at *Conſtance* the 23d of *May*, and was immediately carried to the Elector *Palatin*, who brought him, as it were, in Triumph, to the Refectory of the *Minor Friers*, where a general Congregation met to examine him. As ſoon as he came in, they read to him the Letter, which the Prince of *Sultzbach* had writ to the Council, to give them notice, that *Jerome of Prague* had been arreſted in his Territories, as an Heretick and a Fugitive: They read alſo his Citation, which had been publiſhed ſeveral times after he had made his Eſcape. In the next Place, a Biſhop having aſked him, *Why he had run away*, and *why he did not make his Appearance*; he anſwered, that he went away, becauſe they had refuſed to give him ſuch a Safe-Conduct as he deſired; for which he alledged the Teſtimonial which the *Bohemian* Lords had given him at his Departure, and which the Council had in their Hands; for the Prince of *Sultzbach* having taken that Teſtimonial from *Jerome*, ſent it to the Council. As for the Citation, *Jerome* proteſted, that if it was come to his Knowledge, he would quickly have gone back, though he had been in *Bohemia*. This Anſwer was attended with ſo great an Uproar in the Aſſembly, that the Fathers could not underſtand one another. The Tumult being a little pacified, *Gerſon*, who had formerly known *Jerome* at *Paris*, told him in a reproachful Manner, that he had ſcandalized that Univerſity with many erroneous Propoſitions, eſpecially concerning the *Univerſalia* and *Ideas*. *Jerome* anſwered modeſtly, that being admitted Maſter of Arts in the Univerſity of *Paris*, he had made Uſe of the Liberty which Philoſophers have, to maintain and oppoſe any Theſis; that no Error was then objected againſt him; that he was ſtill ready to repeat what he had aſſerted at

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that time, if they would give him leave, and to retract, if they could convict him of being mistaken. Afterwards a Doctor of the University of *Cologne* told him, that he had vented many erroneous Opinions in that University; but *Jerome* having defied him to alledge any Instance of it, the Doctor was at a stand, and excused himself upon his Want of Memory. A Third Doctor of *Heidelberg* accused him of having advanced there several Errors, particularly concerning the Trinity, which he had painted on a Shield, under the Figure of *Water*, *Snow*, and *Ice*. *Jerome* answered, that he was still ready to use the same Comparison, or to retract himself with Joy and Humility, if he could be convicted of any Error. Whereupon, some of the Fathers crying out, *Burn him, burn him*, he said with a loud Voice, that if his Death was so acceptable to them, he submitted to God's Will. *No*, Jerome, said the Bishop of *Salisbury*†, *God does not desire the Death of a Sinner, but that he should be converted and live.* After this tumultuous Examination, *Jerome* was committed to the Town-Officers in order to be imprisoned, and the Assembly broke up. It was then probably, that one of his Friends, (his Name was *Vitus*,) having exhorted him out of a Window to maintain the Truth till Death, he answered courageously, that he was not afraid of Dying; and would do whatever he had promised, when he was at Liberty. Some Hours after, towards the Evening, the Archbishop of *Riga* conveyed him privately into a Tower of St. *Paul*'s Church, where he was fastened to a Post, with his Hands tied to his Neck. He remained two Days in that cruel Situation, living only upon Bread and Water; nor did the *Bohemians* know where he was, till a Friend of his (*Peter de Maldoniewitz*) being informed of it by one of his Keepers, took care to procure him a better Diet. But this could not prevent his falling sick, insomuch, that he found it necessary to desire a Confessor; by which means he was not so closely confined.

† *That* English *Bishop was perhaps a moderate Man, as the present Bishop of* Salisbury.

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Jerome of Prague was examined again the 19th of *July*, in hopes that the Execution of *John Hus* would make him more tractable, than he had been at his first Hearing. We don't know the Particulars of this Second Examination. We only find in a Manuscript of *Leipsick*, that *Jerome* being examined about several Articles, answered concerning the Eucharist, That *in the Sacrament of the Altar, the singular Substance of the Piece of Bread, which lies there, is transubstantiated into the Body of Christ, and that the universal Substance of the Bread remains.* He believed, as well as *John Hus*, the *Universale à parte rei.*

In the Month of *September*, the Council received a Letter from the *Bohemian* Lords, wherein they protested against *John Hus*'s Execution. The Execution proved in *Bohemia* like Oil thrown into the Fire. As soon as it came to be known at *Prague*, it kindled the Zeal of his Followers more than ever. They met in *Bethlehem* Chapel to decree the Honour of Martyrdom to *John Hus* and *Jerome of Prague*; for they thought the latter had already suffered the same Punishment. They openly called the Fathers of the Council, *Persecutors*, and *downright Executioners.* The King himself, and the great Men of the Kingdom, looked upon that Execution as an Affront upon the Kingdom of *Bohemia.* But among those Lords, none appeared more concerned for it, than *John de Trocznou*, Chamberlain of King *Wenceslaus*, and who afterwards became so famous and so dreadful under the Name of *Ziska*, that is, *blind of one Eye*, because he lost one of his Eyes in a Battel. The disorderly Lives of the Clergy had created in him long before a great Aversion for them; but he had besides a particular Reason for it. For, 'tis said, that one of his Sisters, who was a Nun, had been debauched by a Priest, or a Monk. The Execution of *John Hus*, whom he looked upon as the Doctor of *Bohemia*, exasperated his Mind. An Author of that Time relates, that as he was walking one Day in the Court of the Royal Palace, having his Mind wholly taken up with that Execution, the King sent for him, and asked him what made him so

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thoughtful. Tis, said he, the bloody Affront put upon the Kingdom of *Bohemia* by *John Hus*'s Execution. *Neither you, nor I, are able*, replied *Wenceslaus, to take Vengeance of that Affront: However, if you know any way of doing it, be of good Courage, and revenge your Countrymen.* *Ziska* resolved heartily upon it, and from that time began to form the Projects, which he executed afterwards. That Lord had distinguished himself several Years before in the Service of the King of *Poland*, and signalized his Valour in the Victory, which that Prince obtained over the *Teutonick* Order in 1410. But to return to the Letter of the *Bohemian* Lords.

It was directed to the whole Council, and signed by about Sixty *Bohemian* and *Moravian* Lords. That Letter was read in the Council the 8th of *September*: Here follows the Substance of it. In the first place, they accuse the Council of having condemned *John Hus*, and put him to a cruel Death, as an Heretick, without convicting him of any Error, and upon the false Accusations of the Enemies of the Kingdom of *Bohemia*. Secondly, they declare, that *John Hus*, far from scandalizing any body with any Fault or Heresy, did always live like a Faithful Minister of the Gospel; being a Man of an unblemished Life and a pure Doctrine, explaining the Holy Scripture according to the Opinion of the Doctors approved by the Church, abhorring all sorts of Heresies, and exhorting others to abhor them, edifying them by an exemplary Life, especially by his Mildness and Christian Charity. *Not contented*, say they, *to have put* John Hus *to Death, you have also barbarously imprisoned, and perhaps already put to Death* Jerome of Prague, *a Man incomparable for his Eloquence, without seeing, hearing, and consequently convicting him.*

Afterwards they proceed to the Vindication of the Kingdom of *Bohemia*, and the Marquisate of *Moravia*, and maintain, that ever since their Conversion to Christianity, both of them have remained faithful to the Church of *Rome*, whilst other States wavered, or kept up the Schism; and that therefore the Report made to the Council, importing, that several Heresies

had been spread in *Bohemia*, was only a malicious Calumny invented by Enemies, and treacherous Men. They give the Lye * to any one, who shall maintain such an Imposture, whatever Dignity, Condition, and Religion † he may be of, excepting the Emperor whom they believe to be innocent in that respect. Lastly, they appeal from the Judgment of the Council to the next Pope, in order to have a Reparation of that Injury. That Letter, dated the 2d of *September*, was unanimously approved in an Assembly of the great Men of *Bohemia* held at *Prague* the Seventh of the same Month, where they agreed about the following Articles. 1. To appoint some Deputies, who should carry that Letter to *Constance*, and make their Apology to the Council. 2. To provide all the Churches in their Manors with good Pastors, who should preach the Word of God without any Hindrance. 3. That if a Priest was accused of any Error, he should be summoned to appear before his Bishop, in order to be punished and expelled, if he was convicted of teaching any Doctrine contrary to the Word of God; that if a Bishop should condemn and punish a Man privately, of his own Motion, and out of Hatred for the Truth of the Gospel, without convicting him of any Error; no Priest should be permitted for the time to come to be summoned before such a Bishop, and that the Matter should be referred to the Judgment of the University, where it would be examined according to the Holy Scripture. 4. That the Priests in their Manors should receive Excommunications from none but their Bishops, and submit to them when they are lawful; but, on the contrary, that they should not obey them, when they are unjust, hasty, and thundered out in opposition to the Word of God, or for some other unlawful Cause. And they declare, that it is their Intention to submit heartily to all the lawful Citations and Excommunications of their Bishops. They conclude with their

* Mentitur in Caput suum.

† *That is, whatever Monastical Order he may be of.*

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Wiſhes, that God would be pleaſed to give the Church a good Pope, that they may apply themſelves to him for Redreſs; and they declare, that they will obey him in every Thing agreeable to the Word of God. Which ſhews that they did not deſign to make a Schiſm.

This Letter, and this Reſolution of the *Bohemian* Lords, moved the Council to perſuade *Jerome of Prague* to retract, that they might not uſe him ſo ſeverely as *John Hus*. He appeared the Third time on the 11th of *September*; and at laſt, after many Promiſes and Threatnings, he ſigned a Paper, wherein he ſubmitted to the Council, and approved the Condemnation of *Wicliffe* and *John Hus*; alledging for his Excuſe, that he did not believe at firſt that the Articles imputed to *John Hus* had been maintained by him. But it ought to be obſerved, that *Jerome* made ſeveral Reſtrictions, which could not be approved by the Council. He ſubſcribed to the Condemnation of the Forty Five Articles of *Wicliffe*, and the Thirty Articles of *John Hus*; but he declared at the ſame time, that he did it *without any Prejudice to the Holy Truths, which thoſe two Men had taught and preached.* And then explaining himſelf about *John Hus* in particular, he repeats again, that *he does not deſign to do any thing to the Prejudice of* that Divine, *nor of his Morals, and of the Truths which he has heard from his Mouth.* He acknowledges, that he was an intimate Friend of *John Hus*, and ready to defend him againſt every body, by reaſon of his mild Converſation, and the Holy Truths he heard him explain to the People; but now being better informed by the reading of his own Works, he he will *not be a Friend to his Errors*, though he was a Friend to him: *Eſto quod ſint amici & Plato & Socrates, ſed magis amica Veritas mihi eſt, & eſſe debet.* Nay, he declares, that by condemning the Errors of *John Hus*, he does not pretend to make any Retractation, becauſe though he has often heard and read the Propoſitions condemned, yet he did not hold them as Articles of Faith, and never preferred his own Judgment to the Authority of the Church. The Fathers of the Council, not being ſatisfied with the looſe and ge-

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neral Words of that Declaration, endeavoured to perſuade *Jerome of Prague* to make a clearer and fuller Retractation.

The 23d of *September*, all the Articles of *Wickliffe* and *John Hus* were read in the Council, in order to be publickly condemned by *Jerome of Prague*; and then the Cardinal of *Cambray*, one of the Commiſſaries, read the Act of Retractation, which was expreſſed in theſe Words. "I *Jerome of Prague*, Maſter of Arts "knowing the true Catholick and Apoſtolick Faith, "do anathematize all Hereſies, (eſpecially that with "which I have been infected to this preſent time,) "which have been taught by *John Wickliffe* and *John* "*Hus* in their Sermons and Books, and for which the "Sacred Council has condemned them as Hereticks, "as well as their Doctrines and Works, eſpecially "ſome Articles expreſſed in the Sentence of the ſaid "Council. I ſincerely declare, that I ſubmit in every "thing to the Holy *Roman* Church and the Apoſtolick "See, and that I believe in general, and in particular, "whatever the ſaid Church and the ſaid Council be-"lieve, eſpecially about the Power of the Church, the "Sacraments, Orders, Offices, and Eccleſiaſtical Cen-"ſures, Ceremonies, and particularly what belongs to "the Chriſtian Religion; acknowledging that many "of the aforeſaid Articles are notoriouſly heretical, and "have been long ago condemned by the Holy Fathers, "ſome blaſphematory, others erroneous, others ſcan-"dalous, and offenſive to pious Ears, and others raſh "and ſeditious, and as ſuch, condemned by the Sacred "Council, which has forbidden all the Catholicks, "upon Pain of Excommunication, to hold and teach "the ſaid Articles".

Afterwards *Jerome of Prague*, having made a Speech to the Council, to deſire them to accept that Offering, read that Retractation with a loud Voice; and then he declared that if he had been better informed, he would never have held thoſe Errors; that he had never maintained any thing obſtinately againſt the Doctrine of the Church, but only by way of Diſpute, for want of being well inſtructed; and laſtly, that he did not make that

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that Declaration againſt his Will, as being a Priſoner but that he would have made it, if he had been at full Liberty. In the next place, explaining himſelf more particularly about ſome Articles, ſuch as the *Univerſale à parte rei*, he ſaid, he did not maintain it obſtinately, and as being a Doctrine neceſſary to Salvation, but by way of Diſpute, and that he did not pretend to prefer that Syſtem to all others. Being accuſed of aſcribing *Faith* to the Triumphant Church, he declared, that he did not mean a Faith properly ſo called, but a Knowledge which is above Faith, and proceeds from the Beatifick Viſion. Laſtly, as for what concerned *John Hus*, he proteſted, as he had done before, that he did not believe at firſt, that the Articles imputed to *John Hus* had been advanced by him, but that having read them in ſome Pieces written with that Divine's own Hand, he acknowledged that they had been juſtly condemned, as being extravagant and heretical.

Though *Jerome of Prague* had made a formal Retractation, yet he remained a Priſoner, having only a little more Liberty than before. Beſides, new Accuſations were brought in againſt him, at the Sollicitation of *Michael de Cauſis* and *Stephen Paletz*, by ſome *Carmelites* who came from *Prague*; and urged that he ſhould have a Second Trial. His Judges, *viz.* the Cardinals of *Cambray*, *des Urſins*, *Aquileia*, and *Florence*, repreſented in vain, that it was an Injuſtice, and that he ſhould be ſet at Liberty, ſince he had obeyed the Council: Their Equity raiſed the Suſpicions of *Jerome*'s Enemies. Nay, 'tis ſaid that one of them made bold to tell thoſe Cardinals, that he was very much afraid they had received ſome Money from the Hereticks, or the Kingdom of *Bohemia*, to favour *Jerome of Prague*. Whereupon thoſe Cardinals deſired to be diſcharged, and other Commiſſaries were appointed, the firſt whereof was the Patriarch of *Conſtantinople*, who had been one of the moſt zealous Promoters of *John Hus*'s Execution. On the other ſide, *John Gerſon* continued to expreſs the ſame Zeal for the Condemnation of Hereſy. He compoſed a Treatiſe upon that Subject with this Title, *A Judgment about Proteſtations*

testations and Retractations in Matters of Faith to clear one self from Heresy. Though *Jerome of Prague* is not named in that Discourse, yet the only Design of it was to make the Council suspect his Retractation. But that Treatise appears so confused, and full of so many obscure Distinctions, that one cannot well perceive what Use the Council could make of it.

The 27th of *April* 1416. a general Congregation was held, at which the Elector *Palatin*, all the Cardinals, Prelates and Doctors, the Ambassadors of Kings and Princes, and a great Number of Nobility assisted. *Jerome of Prague* was not brought to that Assembly, though it met chiefly upon his Account. As soon as his Retractation appeared suspicious, they had appointed new Commissaries to examine him about the Articles, which had been already produced against him, and about those which had been lately brought from *Bohemia*. It was *John de Rotha*, Doctor of Divinity, of the Order of the *Minor* Friers, who read the Articles about which *Jerome* had been heard, and the Answers which he had made to his Commissaries. The Ancient Author of his Life says, that he refused to acknowledge those new Commissaries, and demanded to have a publick Hearing. But because it appears that he answered in their Presence, he must have resolved upon it, without Prejudice to a publick Hearing. The first Head of Accusation concerned *Wicliffe*. *Jerome* was accused of having represented him, not only as a very Catholick Doctor, but also as a Saint and a Martyr; of having maintained the Errors of that *English* Divine upon several Occasions, and in several Places, both in *Bohemia*, and out of *Bohemia*, as in *Poland*, in *Hungary*, from whence they pretended that he had been expelled upon that Account, and then at *Vienna*, from whence, as his Enemies affirmed, he had made his Escape, though he had promised not to leave that City, till he had given an Account of his Faith; of having invited at *Prague* many Persons of great Note and Learning, such as the Envoys of the Dukes of *Burgundy* and *Brabant*, to a Dispute wherein he maintained the Errors of *Wicliffe*; of having persisted in the same Errors, though

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though they had been condemned by the Archbishop of *Prague*, and *John* XXIII. in the Council of *Rome* held in 1412. *Jerome* answered, that he had never maintained, at least willingly, the Errors of *Wicliffe*, nor those of any body else; that indeed being in *England*, he had transcribed as many Books of that Divine as he could get, and brought them into *Bohemia*; that he had frequently said, that there were many good things in *Wicliffe*'s Books; but he had never asserted, that every thing contained in them was true, because he had not read them all, and that *Wicliffe* was to be commended for the good things he had said, and blamed for those things that are wrong; that it was not true, that he had been expelled from *Hungary*, but on the contrary, upon the false Accusations of the Archbishop of *Prague*, having been delivered into the Hands of the Archbishop of *Strigonia* by Order of the King of *Bohemia*, that Prelate used him with great Humanity; and then the King of *Bohemia* sent a Baron into *Hungary*, that he might have a full Liberty to go any where, without requiring from him any Bail or Promise. He also denied that he had run away from *Poland*, that he had been accused of Heresy in that Kingdom, and that he had taught there, or any where else, the Doctrine of *Wicliffe*. As for *Vienna*, he said that having been unjustly arrested in that City by some Men who had no Power over him, he made his Escape as soon as ever he could, which he might lawfully do. That if he had invited any body to his Disputations, it was only to do them and himself Honour by it, and not with a Design to teach them any Error. That he never knew any thing of that Council of *Rome*, wherein *Wicliffe* had been condemned; and that he was at *Jerusalem*, when the Books of *Wicliffe* were condemned at *Prague*. Lastly, that he did not believe that the Articles imputed to *Wicliffe* had been asserted by that *English* Doctor, because many of them were extravagant.

The Second Accusation was, that he had trampled upon the Authority of the Church, because though he had been excommunicated in *Austria*, and in several other Countries, as well as in *Bohemia*, yet he had been

so bold as to receive the Communion at *Prague* from the Hands of the Curate of St. *Michael*'s Parish. *Jerome* answered, that he knew nothing of his Excommunication in foreign Countries; and that knowing he had been excommunicated in *Bohemia*, far from contemning Ecclesiastical Authority, he humbly begged Absolution; and that it was true, he had received the Communion from the Hands of a Priest, who gave it him, till he could receive it from his Archbishop.

In the third Place, he was accused of publishing defamatory Libels against the Pope, against some Princes, such as the Dukes of *Austria* and *Bavaria*, and particularly against his Archbishop. There is no Answer extant about the Pope; but *Jerome* denied the Accusation as to the secular Princes. As for what concerned the Archbishop, he acknowledged that he had made Complaints against him, because that Prelate had accused him in *Hungary* without hearing him.

The fourth Accusation ran upon some Violences and Sacrileges imputed to him. He was accused of throwing down in the Year 1412. and trampling under Foot some Relicks in a Church of the *Carmelites*; of abusing and beating some Monks who kept them, and asked Alms for the building of the Church; of entring some Days after into the same Monastery in a forcible manner, and wounding some Monks, and one among others, who was preaching against *Wicliffe*; of giving a *Dominican* a Box on the Ear, and taking a Knife out of his Pocket, with which he would have wounded, and perhaps killed that Monk, if he had not been prevented; and lastly, of forcing a young Monk to forsake his Order, and to put on a Lay-man's Habit; which brought that Monk into Despair, and prompted him to drown himself. As for the Profanation of Relicks, *Jerome* utterly denied it. As for the Violences committed against some Monks in a Monastery, he answered, that finding those Monks contending with two Citizens, whose Servant they had imprisoned, he undertook to reconcile them; and that some Men having attacked him with Swords in their Hands, he took hold of the Sword of one of them, and defended himself as well

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well as he could. As for the Box on the Ear which he had given to a *Dominican*, he confeſſed, that the *Dominican* having given him hard Words, becauſe he had cenſured him for abuſing ſome Gentlemen, he gave him a ſwinging Box of the Ear. There is no Anſwer extant about the Knife in the Report of the Commiſſaries. But at his Hearing the 23d of *May*, he acknowledged, that the Monk having ſuborned ſome Men to fall upon him, he borrowed a Knife from a Countryman to defend himſelf, that he beat the Monk ſoundly, and that upon this Occaſion he only endeavoured to ſave his Life, the Quarrel being not occaſioned by any Point of Religion. Laſtly, as for the Monk who had forſaken his Order, he anſwered, that he had done it willingly, and that he was unfortunately drowned, as he was ſwimming.

Fifthly, He was accuſed of countenancing and favouring for ſeveral Years one *Peter de Valentia*, who had been excommunicated by Archbiſhop *Sbinko* for refuſing to deliver to him the Works of *Wicliffe*. *Jerome* owned, that he had done that Man as much good as he could, not becauſe he was excommunicated, but becauſe he took him to be a worthy Man.

Sixthly, It was objected againſt him, that being in *Ruſſia* and *Lithuania*, he had endeavoured to pervert the Catholicks newly converted to Chriſtianity. In Anſwer to this Accuſation, *Jerome* ſaid that thoſe People had been baptized according to the *Greek* Uſage; and that *Alexander Withold*, and the Biſhops of that Country, having aſked him whether they ſhould be rebaptized, he anſwered that there was no need of it, and that it was ſufficient to inſtruct them in the Faith of the Catholick Church.

Seventhly, He was accuſed of having favoured *John Hus*, and being ſtill one of his zealous Followers, and of having prevented by his Hypocriſy and ſeditious Diſcourſes, the Execution of the King's Declaration againſt *Wicliffe* and the *Wicliffiſts*. *Jerome* denied this laſt Accuſation. As for *John Hus*, he anſwered that he had followed him as a good Man, who worthily diſcharged the Duties of his Miniſtry, without trifling

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fling away his Time in discoursing with Women, as others did, and that he had been accused of several things, whereof he was innocent.

Eighthly, *Jerome* was accused of refusing to appear at *Rome*, whither he had been cited; of visiting profane, that is, excommunicated Chapels and Parishes, such as St. *Michael*'s Parish, and *Bethlehem*-Chapel; of appearing frequently in the Streets with several Hundreds of armed Men, to raise a Commotion against the Clergy and those Laymen, who opposed the Errors of *Wicliffe*. He denied all those Facts, and maintained that he had never been seen on Horseback, but in the King's Retinue.

Ninthly, He was accused of counterfeiting the Seal of the University of *Oxford*, and supposing some Letters of that University in Favour of *Wicliffe*, and reading them publickly in the Pulpit. He answered, that he knew not whether those Letters were genuine or supposititious; and that being put into his Hands by a Student, he had read them.

Tenthly, That he had moved the Nobility to despise Tonsure, Relicks, Indulgences, and to rob the Clergy. He denied all those things.

The Eleventh Accusation was, that he had publickly and obstinately maintained the following Assertions at *Paris*, *Cologne*, and *Heidelberg*; *That there are not only Three Divine Persons in the Divine Essence, but Four and Five things, one of which is not the other, and each of which is God, though one of those things is more perfect than the other. That as there are Three Things in the Human Soul*, viz. *Memory, Understanding, and Will, the Human Soul is a perfect Image of the Trinity, excepting that it is created and finite. That God by his absolute Power might have forborn to beget the Son. That God can annihilate nothing. That every thing happens by a conditional Necessity. That by Consecration, the Substance of the Bread is not changed into the Body of Christ. That* Wicliffe *was not an Heretick, but a Holy Man. Jerome* answered, that all those Propositions might bear a good Sense, and did pretty well agree with his Opinions, though they were not

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not his own Words. Such are the Articles that were read in that Congregation with the Anſwers of *Jerome of Prague.*

The Proctor of the Council added to them of his own Motion ſeveral other Articles, about which he required that *Jerome* ſhould be interrogated, and which he ſuppoſed to be notorious. Many of thoſe Articles concerned *Wicliffe* and *John Hus*, and had ſo great an Affinity with thoſe about which *Jerome* had been already examined, that there is no need of inſerting them here. The Commiſſaries of *John Hus* and *Jerome of Prague* acted much in the ſame manner as the vulgar Controverſiſts, who make it their Buſineſs to multiply Hereſies, by dividing into ſeveral Articles what ſhould be looked upon, according to the Rules of Equity, as one and the ſame Article. He was therefore accuſed of having taught, for the Space of Fourteen Years, the Doctrine of *Wicliffe*, both in publick, and in private; of being the Maſter of *John Hus*, and of one *John Chriſtian* and *Jacobel*; of putting into his room a Picture of *Wicliffe*, wherein he was repreſented with a Crown or Diadem, as 'tis uſual to repreſent the Saints; of exerciſing ſeveral Violences upon the Perſons and Eſtates of thoſe, who obeyed the Pope and the Archbiſhop, who had condemned *Wicliffe's* Doctrine; and of promiſing the Happineſs of Heaven, and the Crown of Martyrdom to thoſe, who ſhould courageouſly fight for that Doctrine. He was particularly accuſed of cauſing an *Anti-Wicliffiſt* Cutler to be impriſoned, and to be ſo ill uſed, that he died ſome Days after; and of throwing a Monk into the River *Moldave* for the ſame Reaſon. Several Articles concerned the Euchariſt, wherein *Jerome* was accuſed of denying Tranſubſtantiation and the real Preſence; of believing the whole Doctrine of *Wicliffe* upon thoſe two Heads; of writing in the *Bohemian* Language ſome Verſes and Songs containing the Words of the Canon of the Maſs, and putting them into the Hands of Lay-people of both Sexes, declaring to them, that by uttering thoſe Verſes, they might, as well as the Prieſts, give the Communion, adminiſter all the Sacraments,

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ments, and preach the Word of God, as he himself had done several times, though he was a Lay-man. Upon Ecclesiastical Power, they advanced against him some Facts no less weighty than the foregoing; for he was accused of teaching, that the Excommunication of a Pope, a Bishop, or some other Minister of the Church, was not to be feared, unless a Man was sure of being excommunicated by God himself; and that by virtue of this Doctrine of *Jerome of Prague*, many excommunicated Priests had been forced by some Laymen to perform Divine Service, and to administer the Sacraments in some Places interdicted by the Archbishop of *Prague*. He was further accused of saying, that the Pope and the Bishops have no Power to grant Indulgences; and even of entring one Day with open Force into a Church, where some Indulgences were to be published, and turning out those that gathered Money upon that Account, with these Words: *Get ye gone, Liars, with your Lies; for your Pope is a Liar, an Heretick, and an Usurper, who has no Power to give any Indulgences.* We have already mentioned another thing alledged against him in this Congregation, *viz.* that in the Year 1411. he caused some loose Women to go upon a Cart in the Streets of *Prague*, with the Pope's Indulgences hanging about their Necks, and that the *Wicliffists*, who surrounded the Cart, cried out, that they were going to burn the Bulls of an Heretick, and a Ruffian; which had been executed. He was further accused of saying, that it was an Heretical Practice to have Crucifixes, and Images of Saints in the Churches; of trampling under foot, and covering with Nastiness, a Crucifix that was in a certain Church; of saying that Relicks were not to be reverenced, and that the Veil of the Virgin *Mary* did no more deserve to be respected, than the Skin of the Ass on which Christ rode, though he himself had moved the People to honour the Relicks of Three Men, who had been beheaded for *Wicliffism*; which occasioned a great Uproar all over the Town. The Proctor of the Council revived again the Accusation of having confirmed the *Greeks* of *Russia* in their Errors, and in their Schism; but *Jerome* had already

ready denied the Fact. It was also pretended, that he had been obliged to run away privately from the Universities of *Paris*, *Heidelberg*, *Cracow*, and *Vienna*, for maintaining *Wicliffe*'s Errors; and even that *Gerson* forced him to retract them. Lastly, the Proctor of the Council gave a pretty long Account of *Jerome*'s Conduct ever since his Arrival at *Constance*: of his running away, of his Return, of his pretended Retractation, and of his relapsing into his Errors, considering each Circumstance as a Head of Accusation. To which he added another Article relating to *Jerome*'s Morals; for he said, that *Jerome* in his Confinement filled his Belly with Meat and Drink, and spent his time in Drunkenness. From whence he concluded, that *Jerome* should be forced to fast, and to answer every Article positively, and even that he should be put to the Torture, since he was not a Clergyman, and delivered to the secular Power as an obstinate Heretick, if he should persist in his Errors.

Jerome of Prague having always desired a Publick Hearing, and refused to take the Oath before the last Commissaries; a general Congregation met the 23d of *May* to grant him his Desire. He refused again to take the Oath in that Assembly, unless they would promise him that he should have a full Liberty to speak. But the Council not judging it expedient to allow his Request, they read to him the Articles which he had not yet answered. As for what concerned *Wicliffe*, he said, as he had already done, that he had read the Books of that Doctor, as 'tis usual to read the Works of a good Philosopher; but with Prudence and Caution, taking what was good, and laying aside what was amiss; that he had hung up the Picture of that *English* Divine in his Chamber, as being the Picture of a great Man, and not of a Saint; and that there was no Crown over his Head. He denied all the Accusations of Violences committed by him, excepting those which he was forced to use in his own Defense. He also denied, that he had said any thing against the real Presence, Transubstantiation, and the Sacrifice of the Mass, and that he had made the Verses and Songs ascribed to him. Upon

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on Excommunication, he maintained that he had only said, that a Pope, or a Priest guilty of Usury, or Fornication, does notwithstanding lawfully administer the Sacraments, but to his Damnation, as being unworthy of it; and that an unjust Excommunication is not valid. Upon Indulgences, he declared that the Pope and the Cardinals might lawfully grant them, but not sell them, as they did. He absolutely denied, that he had appointed some publick Women to carry the Pope's Bulls along the Streets, and to burn them. He confessed that he had maintained in a Discourse, which he made one Day before the King of *Bohemia*, that a Lay-man may preach the Word of God. Upon all the other Articles, which had an Affinity with those that had been already communicated to him, he answered as he had done before his Commissaries, and as we have seen above. And then the further Examination of *Jerome* was put off till another time.

A general Congregation met again the 26th of *May*. *Jerome* being present, the Patriarch of *Constantinople* asked him, Whether he would take the Oath before he should answer the remaining Articles. He refused to swear, as he had done before, because they would not give him full leave to speak; and then they read the rest of the Articles. Upon the Veneration of Relicks, which he was said to condemn, he answered, that it was a false Imputation. He denied, that he had cried up three Men beheaded for *Wicliffism*. Lastly, after he had answered all the Facts charged upon him, owning some, and denying, and clearing others; the Patriarch of *Constantinople* told him, that though he was sufficiently convicted of Heresy by undeniable Proofs, and unexceptionable Witnesses, yet they gave him leave to speak, either to make his Apology, or a Retractation; and that if he persisted in his Errors, he must expect to be judged according to the Laws.

Jerome took hold of that Opportunity: After he had said his Prayer, he desired the Assembly to pray for him, that it might please God and the Virgin to enlighten his Mind in such a manner, as to say nothing that might endanger the Salvation of his Soul. Afterwards

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wards he said, that it was no extraordinary thing to see innocent Men oppressed by false Witnesses; and he instanced upon some good Men of the Old and New Testament, and some Christian and Heathen Philosophers, such as *Elijah*, *Daniel*, the other Prophets, *Susanna*, St. *Stephen*, St. *Jerome*, *Baethius*, *Socrates*, *Plato*, *Cato*, *Seneca*, &c. And that therefore he would not be surprised, if he had the same Fate; but he hoped to see again his Accusers, and to call them to Judgment before the Supreme Judge of the World. He accused the Council of being very unjust to him by appointing new Commissaries, because the former had acknowledged that he was innocent; and he declared, that he had never accepted those Commissaries, and that he rejected them still, looking upon them as Judges sitting in the Seat of *Pestilence*. Afterwards proceeding to the Pretenses of his Enemies to persecute him, he gave a pretty large Account of the Quarrel between the *Bohemians* and the *Germans* in the University of *Prague*, and affirmed, that he drew the Hatred of the latter upon himself for no other Reason, but because he maintained the Rights of his Country together with *John Hus*, whom he represented as a Holy Man. He did not deny, that he and *John Hus* had been the innocent Cause of several Massacres upon that Occasion; but he accused the *Bohemian* Clergy of Treachery, for rising up against him at the very same time that he designed to restore them to their Privileges. Afterwards he related how he came to *Constance* to support *John Hus*, because he had advised him to go thither, and promised him to come to his Assistance, in case he should be oppressed. "When I came to "*Constance*, *said he*, finding *John Hus* confined to a "dreadful Prison, I hearkened to the Counsel of several considerable Persons, who advised me to keep at "a Distance, and I went some Leagues from *Con*"*stance*; and then I complained to the Emperor of "the Injustice done to *John Hus*, and desired the Coun"cil to give me a Safe-Conduct; but they refused to "give it in such a Form as I would have it for my "Safety. As I was returning into *Bohemia*, I was

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" arrested upon the Road, and carried to *Constance* " bound Hand and Foot. I am not ashamed to con- " fess publickly my Weakness. Yes, I own it, and I " do it with Horror: The only Fear of being burnt " made me subscribe basely, and against my Conscience, " to the Condemnation of *Wicliffe*'s and *John Hus*'s " Doctrine." After he had spoke these Words with great Steadiness, he declared that he disowned his Retractation, as being the greatest Crime he could have committed, and that he was resolved to adhere constantly to the Doctrine of *Wicliffe* and *John Hus*, as being a Doctrine as sound and as pure, as their Lives had been holy and unblemished. However, he excepted *Wicliffe*'s Doctrine about the Eucharist, which he disapproved, believing what St. *Gregory*, St. *Ambrose*, St. *Austin*, and St. *Jerome* teach upon that Head. *Jerome* concluded his Discourse with an Invective against the Ostentation, Avarice, Lewdness, and other Vices of the Pope, the Cardinals, and all the Clergy; and then he was recommitted till the next Session.

That Session was held upon a *Saturday* the 30th of *May*, 1416. The Emperor was still absent, as well as the Elector *Palatin*, Protector of the Council, who was gone for some time into his Dominions. *Jerome of Prague* being brought to the Council by the Archbishop of *Riga*, to receive Sentence of Death; the Bishop of *Lodi* began that *Act of Faith* with a Sermon upon these Words, *Mark* XVI. 14. *He upbraided them with Unbelief, and Hardness of Heart.* At first the Bishop spoke to *Jerome* with some Mildness, and seemed to intimate to him, that he might hope still for some favour from the Council, if he would repent. Afterwards distinguishing an Error, which is only in the Understanding, from that which goes from the Understanding to the Will, and which a Man maintains obstinately, he said that the latter Case makes an Heretick, and declared to *Jerome*, that he was precisely in that Case. However, it seems that he had a mind to comfort him, by telling him that the greatest Wits are most subject to fall into Error: *Qui acutiori vigent ingenio, præ aliis desipiunt.* But speaking by

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degrees in a higher Strain, that Prelate told *Jerome*, that he did not design to spare him, because he would fain reclaim him; and that he was going to strike him upon one Cheek, in hopes that according to the Precept of the Gospel, he would offer the other Cheek, exhorting him not to shew himself incorrigible, as he had done till then. Here he spoke some Words more proper to be inserted in the Margin *, than in the Text. After those Words, the Prelate, directing his Speech to the whole Assembly, made a long and pathetical Description of the Troubles and Disorders occasioned in the Kingdom of *Bohemia* by the Errors of *John Hus* and *Jerome of Prague*; and then turning towards *Jerome* himself: *I must now* (said he) *shew you how mildly you have been used by the Council. You know how Hereticks are dealt with. They are first of all confined to a close Prison. All Sorts of Accusations, and all Sorts of Witnesses* †, *even the most infamous, such as Usurers, Ribalds, and publick Women, are admitted against them. They are forced to tell the Truth upon Oath: If they refuse to tell it, they are put to the Torture, and must endure all Sorts of Torments. No one is allowed to see them, unless it be upon a very urgent Necessity. They ought not to have a publick Hearing: If they repent, they may be forgiven; but if they continue obstinate, they are delivered to the Secular Power.* Afterwards the Bishop represented to *Jerome*, "that he had not been used with so "much Rigor, though he was more defamed than any "Heretick, than *Arius*, *Sabellius*, *Faustus*, and *Nesto-*"*rius*, and though he had spread his Errors, not only "in *Bohemia*, but also in *England*, *France*, *Hungary*, "*Poland*, *Lithuania*, *Russia*, *Italy*, and all *Germany*. "That if he had been imprisoned, it was only out of "Necessity; and that if he had not run away, he might "have enjoyed all sort of good Usage and Liberty at "*Constance*. That none but Men of a known Probity

* Primo projicio stercus, non alienum, super faciem tuam, sed tuum proprium.

† Pestes quoscunque contrà eos admitti, etiamsi sint infames, ribaldi aut publicæ meretrices.

" had been admitted to depose against him, and that " he himself had not excepted against them. That he " had not been put to the Torture, which did him no " small Prejudice, because such a Torment might have " opened his Eyes. That every body was allowed to " visit him in his Confinement, either to comfort him, " or to persuade him to retract. That he had had se- " veral Hearings; but it had been better to have none, " because they only made him more audacious, and be- " cause he had undone himself by demanding several " Audiences." Whereupon the Bishop mentioned the Inconveniences which arose from thence. *Many charitable Persons*, said he, *in order to save your Life, endeavoured to make the Council believe, that you was a Visionary and a Frentick; but the Eloquence † and Accuracy which you have discovered at this Hearing, shew the Vanity of such an Excuse; and 'tis but too true from your Discourse, that you are in your right Senses. Besides, by your own Confession, you have accused your self, as a seditious Man, an Homicide, and a Favourer of Heresy, by publickly supporting* John Hus, *as you have done.* Lastly, the Bishop concluded, that *Jerome of Prague* should be condemned. Whereupon *Jerome* got up upon a Bench, and confuted the Sermon from the Beginning to the End with great Strength and Boldness. He declared, that he had never done any thing during the whole Course of his Life, that made him so uneasy as his Retractation; that he revoked it with all his Heart, as well as the Letter which they made him write into *Bohemia* upon that Subject; that he lyed like a wretched Man, by making such a Retractation, and that he looked upon *John Hus* as a Holy Man. But he protested at the same time, that he had always religiously adhered to the Doctrine of the Holy Catholick Church; that he did not find himself guilty of any Crime, unless his censuring the Clergy for their

† Sed quæso, quis te insanum diceret aut delirum, nisi esset delirus, hominem sic ornatè orantem, & accuratè dicentem?

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disorderly Lives should be called by that Name. That if after such a Declaration, they continued to give Credit to the false Witnesses, who had deposed against him, he must needs look upon the Fathers of the Council as unjust Judges, not to be credited. *Poggius Florentinus* says, that every body was extremely moved with that Discourse, and would fain have saved his Life: Hence it is without doubt, that they proposed to him again to make a Retractation. But he appeared as inflexible upon this Occasion, as he had shewed himself weak before. One of the Ancient Writers of his Life relates, that *Jerome* being threatened with Death, unless he quickly gave some Signs of Repentance, answered in a Prophetical manner: *You are resolved to condemn me, without convicting me of any Fault; but after my Death, I shall leave in your Consciences a Sting, and a never dying Worm. I appeal to the Supreme Judge, before whom you shall answer me* A Hundred Years hence: But the Fathers laughed at that Prophecy. Those Words are to be found upon some suspicious Medals. Because *John Hus* did not retract, and because he was a Priest and a Preacher, and had a greater Authority than *Jerome of Prague*, though inferior to him in other respects, those who caused that Medal to be stampt, thought it would be more remarkable and moving, to ascribe such a Prophecy to the Master, than to the Disciple. Nay, one may very well doubt, whether the precise time of *a Hundred Years* was mentioned by *Jerome of Prague*; and 'tis more likely, that those Words have been added after the Event, out of Credulity about uncertain Traditions. Such a remarkable Circumstance would not have been forgotten in the publick Acts, and by the contemporary Historians. But above all, the Silence of *Poggius Florentinus* seems to be a kind of Demonstration, because he has omitted nothing that might give a great Idea of *Jerome of Prague*. He makes *Jerome* say, that his Witnesses would appear one Day before God's Tribunal; but does not mention the Term of a Hundred Years. However it be, the Council seeing the Firmness and Constancy of *Jerome of Prague*, the Patriarch

triarch of *Conſtantinople*, at the Proctor's Requeſt, read the Sentence, grounded chiefly upon theſe Reaſons, that "*Jerome of Prague* had entertained and taught obſtinately the Hereſies of *Wicliffe* and *John Hus*; and "that after having retracted them in publick, and upon Oath, he had returned to his Vomit; ſo that he "was both an Heretick, and a perjured Man." The Sentence imports, that *nevertheleſs he has proteſted to believe the Doctrine of the Catholick Church, about the Sacrament of the Altar and Tranſubſtantiation.* Wherein the Council proved more juſt to *Jerome of Prague* than to *John Hus*, who did as poſitively affirm ſeveral times, that he believed Tranſubſtantiation and the Real Preſence. That Sentence being unanimouſly approved by the Council, *Jerome* was delivered to the Secular Power; and the Prelates charged the Judges, and the Executors of Juſtice, not to inſult him, and to treat him with Humanity. Some Authors ſay, that *Gaſpar Schick*, the Emperor's Chancellor, proteſted in a full Council againſt the Condemnation and Execution of *Jerome of Prague* in the Name of that Prince, and that not being able to prevail upon that Aſſembly, he went away with Indignation. *Theobaldus* relates, that *Jerome* had a Crown given him as well as *John Hus*, and that he himſelf put it upon his Head. *Jerome* ſet out rehearſing the Apoſtles Creed with a loud Voice, and ſung in his Way ſome Litanies, and an Hymn to the Virgin. Being come to the Place of Execution, the ſame wherein *John Hus* had been executed, he ſaid a long Prayer, which the Executioners interrupted, to ſtrip him of his Cloaths, and to tie him to a Poſt. When he ſaw the Wood about him, he bleſſed that happy Day; and having ſung a Second time the Apoſtles Creed, *This Creed*, ſaid he to the People in the *German* Language, *has always been my Belief: I die in that Belief, and I ſuffer this cruel Death for no other reaſon, but becauſe I have refuſed to ſubſcribe to the Condemnation of* John Hus, *being ſure that he was a Faithful Preacher of the Goſpel.* Afterwards the Wood-pile was ſet on fire; all his Cloaths and the Goods, which he had made uſe of in his Confinement, were

were thrown into it. Having ſuffered a conſiderable time, by reaſon of his ſtrong Conſtitution, he was ſtifled by the Flames, commending his Soul to God. His Aſhes were carefully gathered, and thrown into the *Rhine*, like thoſe of *John Hus*.

All the Authors of that Time obſerve, that *Jerome of Prague* ſuffered the Puniſhment of Death with a Chriſtian and Heroick Conſtancy. But none have done it more largely, and with greater Strength and Elegance, than *Poggius Florentinus* in that famous Letter, which he writ upon that Subject to *Leonard Aretin*, and not to *Nicolas Nicolai*, as *Æneas Sylvius* believed. The Teſtimony of ſuch a celebrated Writer muſt needs be of great Weight. He himſelf was preſent at that Act; and we ſhall ſee by and by, that no body can ſuſpect him. *Æneas Sylvius* commends that Letter in his Hiſtory of *Bohemia*; and the only thing he blames in it, is, that *Poggius* does too much inveigh againſt the Corruption of the Clergy. It will be ſufficient to inſert here the moſt conſiderable Paſſages of that Piece, becauſe it is not ſcarce, having been printed ſeveral times. *Poggius Florentinus* acknowledges in the firſt Place, that he never ſaw any Man, who came nearer the Eloquence of the ancient Orators, than *Jerome of Prague*. He extols his Learning, the Solidity of his Arguments, his noble Boldneſs, his Preſence of Mind, and laſtly, the Gracefulneſs and Strength of his Expreſſions. *'Tis pity*, ſays he, *that a Man of ſo great a Genius, and ſuch an excellent Wit, ſhould have left the right Way, ſuppoſing, that what is objected againſt him, be true. For*, adds he, *I don't take upon my ſelf to judge of ſuch an important Affair; and I rather chuſe to believe thoſe who are wiſer than I am.* *Poggius* gives his Friend an Account of what paſſed at the ſeveral Hearings of *Jerome of Prague*. That Account is the more inſtructive, becauſe it exactly agrees with the Acts, and beſides contains ſeveral Particulars not to be found elſewhere. *Poggius* ſays, that the Council having denied *Jerome* the Liberty of pleading his own Cauſe in publick, before he had anſwered the Accuſations of his Enemies, *Jerome* complained of it in theſe

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Words, " What Injuſtice! During Three Hundred " and Forty Days that you have kept me in Irons, " in a dark and naſty Dungeon, being deſtitute of " every thing, you have always heard my Enemies, " and you deny me an Hour's Hearing. They have " had as much Time, as they deſired, to make you " believe that I am an Heretick, an Enemy to the Ca- " tholick Faith, a Perſecutor of the Clergy; and " doubtleſs this is the Reaſon why you will not hear " me, becauſe you have judged me before you could " know what I am. And yet you are Men, and not " Gods: You are mortal, and will not live for ever. " Nor are you infallible: You may very well be mi- " ſtaken, and deceived by others. 'Tis ſaid, that all " the Knowledge and Wiſdom of the World is to " be found here: It concerns therefore your Glory and " Reputation to do nothing raſhly, and without ma- " ture Deliberation, leſt you ſhould commit ſome In- " juſtice. As for me, I am an inconſiderable Man; " and though my Life be in Danger, I know that I " am mortal; and 'tis not ſo much for my own Inte- " reſt that I ſpeak, as to prevent ſo many wiſe Perſons " from taking a Reſolution, that will diſhonour them, " and prove an ill Precedent." Notwithſtanding this Remonſtrance, *Jerome* was forced to anſwer the Accuſations, before he could have the Liberty of pleading his own Cauſe. *Poggius* bears witneſs, that he anſwered with great Strength and Subtilty, but without advancing any thing unbecoming a good Man. *So that*, ſays *Poggius*, *if he did really believe what he confeſſed by Word of mouth, far from deſerving to be put to Death, he did not ſo much as give any Reaſon to blame him.* When they read the Article, wherein he was accuſed of being a perpetual Calumniator of the Apoſtolick See, and a moſt violent Perſecutor of the Pope, the Cardinals, and all the Clergy: *Fathers*, ſaid he, *Which way ſhall I turn to obtain Juſtice? It is from you, that I ſhould expect it; but they have made me ſo odious, by repreſenting me as an Enemy of all my Judges, that I muſt not flatter my ſelf with any hopes of ſaving my Life. My Enemies did doubtleſs be-*

believe, that if all their Contrivances to destroy me were not sufficient for that Purpose, you could not forbear condemning me, as your common Enemy. However, it appears from *Poggius*'s Narrative, that *Jerome* did sometimes lose Patience. He called some of his Enemies *Hypocrites*, others *Asses* and *Dogs*, and others *Impostors*, who swore only that they might the more easily deceive the Council. Lastly, having had, not without great opposition and murmurs, the Liberty of speaking, he made the Discourse which we have seen above.

Here follows some Particulars, that deserve some Attention. " Because the whole Matter ran chiefly upon the Witnesses, *says* Poggius, *Jerome* shewed that " no Credit could be given to those who had been produced against him, since they had rather consulted " their Hatred and Passion than Truth; and he did " so clearly explain the Motives of that Hatred, that " he was like to persuade every body. For every " thing that he said, was so probable, that excepting " Matters of Faith, the Council did hardly make any " Account of what the Witnesses had deposed against " him. Every body was moved with Compassion, " when they heard him discourse of his Inclinations, " and of his Life, and Conversation, which breathed " nothing but Virtue and Probity. He said among " other things, that there was nothing more common, than to see, among the ancient Doctors, the " most learned Men propose different Opinions, not " to destroy Faith, but to clear the Truth; that St. " *Austin* and St. *Jerome* differed in some Points without any Suspicion of Heresy." He bestowed, says *Poggius*, a long Encomium upon *John Hus*, and maintained, that he had never taught any thing against the Church, and that he had only inveighed against the disorderly Lives of the Clergy, the Pride and Ostentation of the Prelates; that he could not bear that Ecclesiastical Revenues, designed for charitable Uses and Hospitality, for the building and repairing of Churches, should be employed in maintaining Courtiers, keeping Dogs and Horses, and buy-

ing fine Cloaths and rich Goods. Afterwards *Poggius* commends the Preſence of Mind, and the great Courage, which *Jerome* diſcovered in his private Examinations, notwithſtanding the Darkneſs and Stink of his Priſon. *Poggius* deſcribes his Intrepidity in the midſt of Flames, in more expreſs Words than the ancient Author of his Life, though a Diſciple of *John Hus* and *Jerome of Prague*. "The Executioner de-
" ſigning to ſet the Wood-pile on fire backwards, that
" *Jerome* might not ſee it; *Set it on fire*, ſaid he, *for-*
" *wards*; *for if I had been afraid of it, I might have*
" *avoided it*. Such was the End, *ſays* Poggius,
" of a Man more excellent than any one can think.
" I have been an Eye-Witneſs of that Tragedy, and
" its ſeveral Acts. I cannot tell whether he was moved
" by Obſtinacy or Incredulity. But you would have
" thought, that you ſaw the Death of one of the an-
" cient Philoſophers. *Mucius Scævola* put his Hand
" into the Fire, and *Socrates* ſwallowed the Poiſon,
" with leſs Courage and Intrepidity, than *Jerome of*
" *Prague* ſuffered to be burnt alive."

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ARTICLE LXII.

A FURTHER ACCOUNT *of Mr.* BASNAGE's JEWISH ANTIQUITIES, *or Critical Remarks upon the Republick of the* Hebrews. (The First Account may be seen in *Art.* LVII.)

THE Second Book of this Work is divided into Thirteen Chapters.

I. In the First, Mr. *Basnage* treats *of the Origin of the Church*, and *of the Faith of our First Parents after their Fall*; and then he explains *the Promise, importing, that the Seed of the Woman should bruise the Serpent's Head.*

That Promise appeared so obscure to *Cunæus*, that he believed the Explication of it was only to be found in the XIIth Chapter of the *Apocalypse*, where we read of a Woman, who brought forth a Child, which was to rule all Nations with a Rod of Iron; and then the Sacred Writer mentions *the great Dragon, the Old Serpent, called the Devil and Satan, cast out into the Earth with his Angels.* Here is, says *Cunæus*, the Seed of the Woman, which bruises the Serpent's Head. This Opinion is very different from that of many Eminent Divines, and particularly of *Heidegger* †, who finds in that Promise the deepest Mysteries of the Christian Religion, and is of Opinion, that *Eve* discovered *Seventeen great Truths* contained in it. One of those Truths, is the Death and Satisfaction of the Messiah, whereby Sinners are reconciled to God. But, says Mr.

† Hist. Patriarch.

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Basnage, how can any one believe, that *Eve* did plainly see in the Promise just now mentioned, *a God incarnate, who was to be born of a Virgin, and to destroy the Empire of the Devil by way of Satisfaction and free Grace?* Our Author keeps a Medium between *Cuneus*'s Opinion, and that of *Heidegger*, and other Divines.

II. The next Chapter contains several Observations upon *Cain*, *Seth*, *the Place on which the Ark rested*, *and the Tower of* Babel. Mr. *Basnage* rejects the Opinion of a Modern Author ‡, who says that there was in the Ark a Spirit of an oleaginous Matter, which *Noah* had perfected by Chymistry, and which cast Beams Like the Sun. That Matter had a twofold Use: It gave light to the Ark, and nourished the Men and the Animals shut up in it; for that Matter was not only luminous, but also a nutritive Essence, which got into the Pores; the Nose, and the Mouth; and every Drop of it turned into Nourishment. Mr. *Basnage* cannot believe, that *Noah* understood Chymistry.

In the greatest part of this Chapter, the Author confutes the Reasons, which Mr. *Le Clerc*, and Mr. *Perizonius* alledge for the Building of the Tower of *Babel*: He also confutes Dr. *Vitringa*'s Explication of the *Confusion of Languages*. The Readers may see upon those two Heads the third Volume of these *Memoirs*, Article LI, where I have given an Account of Mr. *Perizonius*'s *Antiquities of* Babylon.

III. Mr. *Basnage* proceeds to treat of the *Privileges belonging to the Eldest Sons of the Patriarchs*. In the next place, he enquires, *Whether the Church was confined to the Posterity of* Shem, and denies it. Lastly, he discourses of *Melchisedec*.

When *Cuneus* put out his *Treatise of the Republick of the* Jews, some suspected he had undertaken that Work chiefly to prove, that *Melchisedec* was the *Son*

‡ Physica vetus & vera. Londini. 1704.

of

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of *God*. This Opinion, which is very ancient, has been revived in these latter times. Mr. *Basnage* observes, that it plainly appears from the Narration of *Moses*, that *Melchisedec* was a King contemporary with *Abraham*. He adds, that if the Author of the Epistle to the *Hebrews* had not drawn mystical Consequences from what was done by that Prince, and represented him as a Type of the Messiah, no one would have thought of making an Angel of him, and much less a God. Hence it is that the *Jews*, who do not acknowledge the Epistle to the *Hebrews*, are all agreed that *Melchisedec* was one of the Kings of the Land of *Canaan*. How can any one imagine, says Mr. *Basnage*, that the Son of God received from *Abraham* the Helmets, the Tents, the Horses, and Spoils of the Kings that were overcome? How did the *Logos* dispose of all those things? Did he restore them to *Abraham*, or leave them undisposed of, when he returned into Heaven?

In order to explain these Words in the Epistle to the *Hebrews*, *without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life, but made like unto the Son of God, abideth a Priest continually*; the Author makes the following Observations. "The Eternity of *Melchisedec*, (*says he*) is only a Typical Eternity; and perhaps there "is not any one Person in all the History of the Old "Testament, who affords all the Characters of *Melchi-* "*sedec*, out of which St. *Paul* formed an Argument, "to shew the Excellency of Christ's Priesthood. "1. There is no Man in the Old Testament, at "least till the Time of the *Maccabees*, that was both "a Priest and a King. 2. None of the ancient "Priests raised himself so far above *Abraham*, as to "receive from him the tenth Part of what he had, "and give him his Blessing. 3. No Man, invested with "such eminent Titles, was ever so little known; in- "somuch that neither his Genealogy, nor the Time of "his Birth and Death, are recorded in the Sacred Hi- "story. All those Circumstances, to be found in the "only Person of *Melchisedec*, made him a proper

"Sub-

" Subject to be a Type of the *Messiah*, and gave St. *Paul* " Occasion to draw a mystical Sense from them. If " any one compares St. *Paul*'s Allegory about *Hagar* and " *Sara*, with the Mysteries unfolded by him in the " History of *Melchisedec*, they will both appear much " the same; and if there is some Obscurity in the " latter, the former is no less obscure. St. *Paul* would " never have put such an Interpretation upon the Hi- " story of *Hagar*, had he not been authorized to do it " by the mystical Explications which were admitted in " his time among the *Jews*, and which they could not " reject, since they looked upon them as so many " Truths preserved by Tradition. The same ought to " be said of the History of *Melchisedec*: That Priest " and King, whose Ancestors and Posterity were alto- " gether unknown, was accounted, among the *Jews* " of that time, a kind of eternal Man: No body " knew from whence he came, nor how he died: No " body knew the Names of those, who preceded or " succeeded him in his Priesthood: He was only " known from the History of *Moses*, who represented " him as a greater Man than *Abraham*. The two " first Circumstances being look'd upon by the *Jews* as " very singular, and in some measure miraculous; or " at least the Interpretation of the mystical Eternity " being admitted by the *Jewish* Doctors of that time, " the Consequence which St. *Paul* drew from thence, " to shew the Excellency of *Melchisedec*'s and Christ's " Priesthood above the *Levitical*, was so natural, that " no body could deny it. Christ made use of those Inter- " pretations, that prevailed in his time, to prove the " Truth of the Resurrection, from these Words, *I am* " *the God of Abraham*, &c. and to confirm other " Mysteries taught by him; and therefore it can be no " wonder, that St. *Paul* should have imitated his Ma- " ster, and made use of a Method generally received, " to draw from it some Consequences in favour of " Christ, and the Christian Religion." Mr. *Basnage* confirms this Explication by some Passages out of Hea- then Authors, which I shall not insert here, because they are well known.

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I find in this Chapter an Obſervation upon the Book of *Job*, which deſerves to be imparted to the Readers. Mr. *Baſnage* obſerves, that *Job*'s Friends have raiſed all the Objections that can be made againſt Providence. "Some (*continues he*) have in theſe latter Times given a more polite and leſs *Oriental* Turn to the Arguments of *Job*'s Friends; but they are the ſame Difficulties revived, and urged with a Philoſophical Subtilty. However, thoſe Men had a great Knowledge of Religion, and a great Idea of God's Juſtice, and were fully perſuaded, that a good Life is abſolutely neceſſary to have a ſhare in God's Bleſſings. If they raiſed ſtrong Objections about the Unhappineſs of good Men; *David*, and the other Faithful of the Old Teſtament, had the ſame Scruples."

IV. This Chapter contains the *Myſtical Theology of the* Egyptians; an Enquiry into this Queſtion, *Whether the Idolatry of the* Iſraelites *was derived from* Egypt; Obſervations upon the *Brazen Serpent*, *the* Bahalins, Solomon's *Idolatry*, &c.

It is commonly believed, that the Three Sons of *Noah* divided the World among themſelves; that *Japheth* removed into *Europe*, *Shem* remained in *Aſia*, and *Ham* went into *Africa*. But, ſays Mr. *Baſnage*, how can any one think that the Sons of *Noah* knew the World ſo well, as to divide it ſo exactly, and without any reaſon, ſince their Families were not numerous enough to remove into ſo far diſtant Countries? How can any one fancy, that *Ham* left the Banks of *Euphrates*, and went through dreadful Deſerts to people *Egypt* and *Africa*? Is it reaſonable to think, that Men ſhould have left ſuch vaſt Regions empty to go into *Egypt*? The Account of *Moſes* is more natural; for he ſays the Patriarchs removed from one Country to the next, according as they multiplied; and ſince he affirms, that the Earth was divided in the Fifth Generation from *Noah*, *viz.* under *Peleg*, it may be inferred from thence, that *Ham* and *Mizraim* never went into *Egypt*.

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Tis true, *Egypt* is called the Land of *Ham*, and the Land of *Mizraim*; but this Reason, on which *Bochart* does so much insist, is not so solid as it seems to be at first. For there is no need of supposing, that *Ham* and *Mizraim* went into *Egypt*, because that Country was called by their Names, since their Posterity in the Fifth and Sixth Generations might have called it by the Names of the Founders of their Families, as some Parts of *America* have had their Names from Men, who never went into it. Now if it be true, that *Ham* never removed into *Africa*, it cannot be said that he introduced Idolatry into that Country, and that he was worshipped there under the Name of *Jupiter Hammon*.

And indeed the most ancient Nations, and particularly the *Egyptians*, paid no religious Worship to Men, but to the Celestial Bodies. The Sun and the Moon were their first Deities. Besides, *Enoch*, *Enos*, *Noah*, and *Shem*, had no Altars and Temples erected to them; and yet the Posterity of those Patriarchs knew that they were the Founders of their Families. The Descendants of *Shem* were guilty of Idolatry, as well as the Posterity of *Ham* and *Japheth*; How comes it then, that we see no Vestige of any religious Worship paid to *Shem* in *Asia*, as well as to *Ham* in *Africa*? *Canaan* was not worshipped by the *Canaanites*, not *Mizraim* by the *Egyptians*, nor any other Head of a Colony; how comes it that *Ham* is the only one who had such an Honour bestowed upon him? How came the *Egyptians* to remember him, perhaps one or two Thousand Years after his Death, to make a God of him, and to build a Temple to him in the burning Sands of *Libya*? The Temple of *Jupiter Hammon*, on which *Bochart* grounds his Opinion, can never be a solid Proof of it. We know not the Origin of that Temple; and those Historians who mentioned it first, lived at a great distance from the time of the Patriarchs. It were in vain to suppose that the Temple of *Jupiter Hammon* was built by the first Inhabitants of *Egypt*; or that the *Egyptians*, after five hundred or a thousand Years, remembred *Ham*, and made him their chief Deity.

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Deity. *Osiris* and *Isis* were the great and the most ancient Deities of the *Egyptians*: Will any one say, that they were *Ham* and his Wife? It cannot be denied, that they were the Sun and Moon. Mr. *Basnage* makes several other Observations, to shew that *Ham* was not worshipped in *Egypt* under the Name of *Hamnion*. He makes also several judicious Remarks upon the Theology and Idolatry of the *Egyptians*; but I cannot enlarge upon them.

In the next place, the Author treats at large of the Idolatry of the Patriarchs, and of the *Israelites* in the Wilderness: Which gives him Occasion to explain these Words of the Prophet *Amos* V. 25, 26. *Have ye offered unto me Sacrifices and Offerings in the Wilderness forty Years, O House of Israel? But ye have born the Tabernacle of your Moloch and Chiun, your Images, the Star of your God, which ye made to your selves.* Mr. *Basnage* has inserted here a large Dissertation upon this Passage, wherein he undertakes to prove, that *Moloch* and *Chiun* are the *Sun* and *Moon*. I must observe, that Mr. *Basnage* does frequently criticize *Bochart* in this Chapter. That famous Author is full of uncertain Conjectures; and perhaps those who call his Works *a Learned Romance*, have not a wrong Notion of them. Let this be said without pretending to lessen the Merit of that excellent Man, who was one of the greatest Ornaments of the Protestant Churches of *France*.

V. In the next Chapter, the Author treats of the Inspiration of the ancient Prophets, and shews how things to come were revealed to them by the Holy Spirit. Afterwards he enquires, whether a Man's Temper, and some Preparation, were necessary to qualify him for a Prophet.

VI. Here Mr. *Basnage* undertakes to prove at large, that the Imagination of the *Jewish* Prophets was not disordered; that they had no violent Agitations, and did nothing that was unbecoming, and like the Actions of mad Men.

VII. This

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VII. This leads the Author to the Oracles of the Heathens. He examines in this Chapter, whether thoſe Oracles were delivered by the Devil, or whether they were only mere Impoſtures of crafty and intereſted Prieſts. Mr. *Baſnage* maintains the laſt Opinion, "which, ſays he, began to be generally received, after "the publiſhing of two Books upon that Subject; the "one written with great Learning by Mr. *Van Dale*, "and the other with great Politeneſs by Mr. *de Fontenelle*. But Father *Baltus*, who has printed *an "Anſwer to the Hiſtory of Oracles*, pretends to have "proved by the Authority of the Fathers, that the "Devils were the Authors of thoſe Oracles."

"I cannot tell, whether Mr. *de Fontenelle* has yielded "the Field of Battel, out of Reſpect for the Holy "Fathers, whoſe Authority becomes every Day more "formidable. But I know very well, that his Silence "cannot proceed from the Weakneſs of his Cauſe, "nor from want of Ability to defend it. A Work, "which has been applauded for ſo many Years, cannot loſe its Merit by a ſingle Attack; but thoſe who "are not afraid of the Devil, are afraid of Men, "who bring in *Religion* and *Authority* to their Aſſiſtance." This Paſſage is taken from the Author's Preface.

Father *Baltus* (ſays Mr. *Baſnage*) "has on his ſide "the Fathers of the Church, to whom a long Series "of Ages has procured a great Veneration. A Prince "leading an Army into *Egypt* to conquer that Country, cauſed many Cats, Dogs, and other Animals "conſecrated to Religion, to march before the Army, "becauſe he knew that the *Egyptians* ſeeing their "Gods, or rather the Symbols of their Deities, would "not fall upon the Enemy, for fear of killing thoſe "Animals. This Contrivance had a good Succeſs: "The Army got into *Egypt* without ſtriking a Blow. "The ſame may be ſaid of Father *Baltus*. He marches, "being preceded by a Squadron of Fathers, and holy "Doctors of the Church. At their Sight, the Readers are filled with Reſpect and Amazement: They

"dare

"reduce not) break through those Chains, and con-
"sute the Arguments that follow them: they resolve
"to be silent." Mr. *Basnage* declares, that he does not pretend to wrong the Fathers by comparing them with the Animals above-mentioned.

VIII. The Design of this Chapter is to shew, that the false Prophets of the Old Testament were never inspired in being acted by the Devil, but as mere Impostors who undertook to delude the People. If it be asked, how the ancient Fathers came to be of another Opinion, Mr. *Basnage* answers, that they lived at a time when much greater Power was attributed to the *Daimons* and *Genii* than in former Ages. This Doctrine of the *Greeks*, relating to this Head, was admitted by the *Jews*; and several Philosophers having embraced Christianity, brought into it that Part of the *Platonick* Philosophy. Thus *Aristotle* is highly esteemed by some Christian Communities: They follow his Principles, make use of his Definitions, and apply them to Religion, when they appear convenient to explain Mysteries. Men do seldom give over all the Principles which they have learned in Schools. The Fathers had published the Philosophy of their Masters when it appeared to them consistent with the Christian Religion: but they have rejected Notions, which they thought might be reconciled with the Christian Doctrine. Their design in reconciling great Mysteries with the *Platonick* Philosophy was the occasion of several Mistakes. (Mr. *Basnage* says, that he will prove it one Day demonstratively.) Those Fathers had a good Intention, and therefore we must excuse their wrong Expressions. And 'tis certain that they ascribed to the *Daimons* and *Genii*, Dreams, Nocturnal Visions, Oracles, and every thing that concerned the Divination of the Heathens, as *Plato* did. Why therefore should any one deny that they had this Notion from that Philoso-

Besides, it has been observed that the Fathers, who adopted that *Platonick* Doctrine, made use of it to set off the Glory of the Christian Religion: For, whilst they ascribed a great Power to the *Demons*, they represented them at the same time very obedient to the Christians; insomuch that, (as we are told) a Child who was baptised, had a perfect Command over the Devils; and the *Father of Lies* was forced to tell the Truth to the meanest Christian, who asked him a Question.

IX. In the next Chapter, Mr. *Basnage* makes several Observations to invalidate the Tradition of the Fathers concerning the Oracles of the Heathens.

X. The Author examines occasionally what has been said by the ancient Fathers, in favour of the *Sibylline* Oracles; and maintains they were forged by a Christian in the second Century. *Blondel*, says he, has proved it demonstratively. "The Fathers, continues Mr. *Basnage*, should have discovered the Falsity of those Oracles; and if they have not done it, 'tis because they were not sensible of the Imposture, which betrays their Want of Judgment; or because such a pious Fraud appeared to them very advantageous to Religion; and therefore they did not think it proper to undeceive the People upon that Head."*

XI. This Chapter concerns the *Tradition of the Fathers about the Extasies of the Prophets*. Mr. *Basnage* designs to write a Book hereafter, wherein he will shew that there have been Fanaticks in all Reli-

* *The Readers may see the Judgment of* Scaliger *about the* Sibylline *Oracles above*, Article XLVII, *at the End*.

gions.

gions. I have heard the late Mr. *Dodwell* say that Mr. *Maſon*, a Clergyman of *Buckinghamſhire*, was the only Fanatick that ever was ſeen in the Church of *England*. If it be ſo, Mr. *Baſnage* will be very ſhort in that Part of his Book relating to that illuſtrious Church. Our Author has a very mean Opinion of the Paſtor of *Hermas*. It contains, ſays he, "a "great many things which are only read, becauſe they "are ancient, and were it not for its Antiquity, eve-"ry body would think that Book was written by a "Viſionary."

XII, XIII. In the Two laſt Chapters, the Author confutes the Opinion of the Fathers about the Oracles of the Heathens, and undertakes to prove that they were without any Exception mere Contrivances and Impoſtures of the Prieſts. Theſe Two Chapters are worth reading.

Mr. *Baſnage* is very well known in the Republick of Letters by ſeveral Learned Works, ſome whereof have been tranſlated into *Engliſh*.

ARTICLE LXIII.

TRAITÉ de la Goute, qui contient une maniere ſure & facile de la guerir, éprouvée par l'Auteur même, qui étoit affligé de cette maladie. A Amſterdam, chez les Freres Chatelain. 1713.

That is,

A TREATISE *of the Gout, containing an eaſy and infallible Method of curing it, tried by the Author himſelf, who was afflicted with that Diſeaſe.* Amſterdam. 1713. *in* 12. *Pagg.* 67.

This Pamphlet is not come to my Hands. The following Article is taken from the Journal des Scavans.

THIS is not the Work of a ſpeculative Man, but of a ſick Perſon, who having cured himſelf of the Gout, is willing to impart to us what he has learned by Experience concerning that Diſeaſe. He explains himſelf thus in his Preface. *I ſhall not ſay, I have been told ſo; I have read it; I have ſeen it practiced; but I have practiced it upon my ſelf, and for my ſelf. From whence one may judge, that I muſt needs be better qualified than any body elſe, to propoſe a Method of preventing and curing a Diſeaſe, with which I have been ſo much afflicted, and from which I have happily reſcued my ſelf with the Remedies which I impart to you.* Perhaps the Readers will ſay, that whatever the Au-

Author may affirm concerning the Goodneſs and Virtue of ſuch Remedies, one can hardly give Credit to it, ſince the Gout is an incurable Evil. But he anſwers that it is a matter of Fact, and that Experience will confirm the truth of what he ſays. He adds, that it is no ſmall miſtake to maintain that the Gout is incurable; and gives ſeveral Reaſons for it, which we omit, to come to the Book it ſelf.

In the firſt Place, the Author mentions two Sorts of Gout, the one hot, and the other cold, and diſtinguiſhes them by the following Signs. If the Application of hot Medicaments upon the tender Part gives ſome eaſe, 'tis a Sign that the Gout is cold; to which one muſt add the Whiteneſs of the Skin, the Softneſs of the Fleſh, and a lingring Pain. If, on the contrary, the Application of cold Remedies eaſes the Pain, 'tis a Sign that the Gout is hot; which appears more plainly from the Redneſs of the Part, and the ſharp and violent Pain. Not but that a cold Gout is frequently attended with a ſharp Pain and Redneſs; but that Pain and that Redneſs are much more ſenſible in the hot Gout.

After theſe Obſervations, our Author diſcourſes of the Cauſes of the Gout: He leaves it to the Phyſicians to enquire into the Nature of thoſe Cauſes, being contented to divide them into External and Internal. The External Cauſes are the Sun, the dampiſh Vapour that falls after Sun-ſet, an exceſſive Cold, or a violent Heat, ſitting up too late in the Night, too much Sleep, too much Reſt, Eating and Drinking with Exceſs, the frequent Uſe of venereal Pleaſures, the *Conſolidation* of Iſſues, Ulcers, and Fiſtula's. As for the Internal Cauſes, the Author ſays only that it is a certain Diſpoſition of the Blood and Humours, proper to produce that Diſeaſe, which Diſpoſition is often Hereditary. It appears from thoſe Words that the Author does not pretend to enter into any Diſcuſſion concerning the Nature of that Diſtemper; and therefore he only preſcribes the Remedies fit for the Gout, and the Diet which a Man muſt keep to, when he is ſubject to that cruel Diſeaſe. A Gouty Man, ſays he, muſt avoid be-

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ing angry; and I never fell into a Passion against my Servants or other People, without perceiving my Illness to increase. He must never sleep in the Day, and never go to Bed but three or four Hours after Supper. The Author adds, that when a gouty Man is very sleepy in the Day, 'tis a sign he will quickly be tormented with the Gout. Whereupon he alledges his own Example. *When I had a great mind*, says he, *to sleep in the Day, I used to say, (and I was never mistaken,) that I should quickly have a Fit of the Gout.* The Readers will find here every thing, which gouty People ought to observe in relation to the Exercise of the Body and Mind, in relation to heat and cold, eating and drinking, and all other things which the Physicians call *not natural*. As for what concerns Aliments, the Author divides them into three Classes, 1. Those, which a Gouty Man ought never to use: 2. Those, which he must seldom use: 3. Those that are proper for him. The first, altogether forbidden by the Author, are unleavened Bread, Rie-bread, Beef, Hare's-flesh, Salt Meat, every thing fried in a Pan, Mushrooms, Chestnuts, thick Milk, Cucumbers, Milk-Meats, Pease, Beans, Lentils, *French* Beans, old Cheese, hard Eggs, Mustard, Vinegar, and all sorts of Spice, such as Pepper, Ginger, Cloves, Cinamon, Nutmegs, and Saffron; Radishes, Garlick, Onions, Leeks; and as for Herbs, Rocket, Fennel, Shalots, &c. all of them being sharp Aliments, and consequently hurtful to the Diseases of the Nerves.

Those of the second Class, which must be seldom used, are Cakes and Bread with Eggs, Bacon, headed Cabbages, Melons, Turnips, roasted Chestnuts, Pork, Verjuice, Sallets, especially those of Purslane, Almonds, Walnuts, small Nuts, the thick Substance whereof is never digested; and lastly Fish.

The Aliments of the third Class, proper for Gouty People, are Veal, Mutton, Kids, Rabbets, Pigeons, Chicken, Capons, Partridges, Pheasants, &c.

It is a Question whether the Use of Wine is proper for Gouty People: Our Author maintains the Affirmative, and pretends that a moderate Use of Wine is bet-

better for a Gouty Man than Water, which can only produce Crudities in his Stomach. The Readers will find here a Method of preparing several Ptisanes very fit for the Gout. We shall not give an Account of them, nor mention what the Author says of Purging in general, and of a specifick Purge which he made use of to cure himself. 'Tis better to read those Articles in the Book, by reason of several necessary Circumstances with which they are attended, and which could not be inserted here without great Prolixity.

It is not proper that a Gouty Man should constantly purge himself; but he must at all times keep his Belly loose. To that end the Author advises him to eat frequently Prunes boiled in sugared Water, and even to drink the Decoction at the beginning of his Meals. He advises him also to use Broth made with Mallows, Blits, Marygolds, Spinage, Bugloss, Mercury, and other laxative Herbs; Soops made with Endive, Succory, Sorrel, Lettices, Sparagrass, Purslane and Gramen. Whereupon we shall observe that the Author, who forbids Gouty People to eat Purslane in a Sallet, allows of it in a Soop, and reckons it among cordial Herbs. Doubtless the Reason of it is, though the Author does not explain himself about it, that raw Purslane is far from being so good as when it is boiled. The Author prescribes also the Use of Quiddeny to Gouty People, to keep their Body open; but we think our selves obliged to observe that Quiddeny must be eaten at the end of one's Meal; otherwise instead of loosening, it binds. The Use of Honey is no less wholsom for Gouty People at the end of Meals, than that of Quiddeny. The Author advises to eat it upon a Toast: He observes that since the base Juice of Plants contains so great Virtues for the Preservation of Health, that Juice being industriously gathered and wrought by the Bee, must needs have greater Virtues still.

Our Author does very carefully examine what use Gouty People ought to make of Bleeding, Sudorificks, Vomits, Diureticks, Frictions, and Clysters; and every thing that he says upon this Subject, is worth reading. Afterwards he proposes a particular and excel-

lent Veſicatory, which he himſelf made uſe of with good Succeſs. He ſhews how it ought to be uſed, and omits nothing that is neceſſary in order to know at what time that Remedy ought to be applied; and upon what Part it muſt be applied, when the Gout removes from one Place to another. That Bliſter is not only good to take off the Gouty Humour, but is alſo an excellent Remedy for the Tooth-ake, as the Author affirms. Perhaps the Readers will be well pleaſed to find here the Compoſition of that Remedy. Take 2 Dram of the Plaiſter *contra rupturam*, half a Dram of the Maſtick-Plaiſter, and four Grains of Opium. Make a Plaiſter of the whole, in the middle of which you'll put three or four Grains of *Cantharides*. For the Tooth-ake, that Bliſter muſt be applied to the Temples, when the Humour runs; but when it has done running, it muſt be applied under the Ear. The Author imparts to the Publick many other uſeful Reflections, either to cure or to prevent the Gout; and concludes with praying God that all Gouty People, who ſhall uſe the Remedies mentioned in this Book, may be as much eaſed by them as he himſelf has been.

I have tranſlated, and inſerted this Article here, for the Sake of thoſe Readers, who are ſubject to the Gout.

ARTI-

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ARTICLE LXIV.

HANOVER.

MR. *Burckhard* has publiſhed an Hiſtorical Account of the Fate of the *Latin* Tongue in *Germany*, for the Space of Seventeen Hundred Years and above:

De Lingua Latina in Germania per XVII. Secula amplius fatis Commentarii, Autore Jacobo Burckhard, Sulzbaco-Palatino. Hanoverae. 1713. *in* 8vo.

The Author is of Opinion, that the *Latin* Tongue was not known beyond the *Elbe*, for the Space of Four Hundred Years after Chriſt. That Language was hardly uſed in *Germany*, eſpecially in the *Northern* Part of it, during the V. VI. VII. and VIIIth Centuries. About the latter End of the VIIIth Century, and the Beginning of the IXth, it began to be cultivated in that Country by the Care of *Charlemagne*, who ordered that *Latin* Schools ſhould be ſet up in all the Monaſteries of *Germany*; but notwithſtanding ſuch an Order, the *Latin* Tongue made a very ſmall Progreſs, becauſe the Monks deſpiſed Learning, and were wholly addicted to Senſuality. Whereupon the Author diſcourſes of the ſhameful Ignorance of the Clergy in thoſe Times. They believed that a Prieſt was called *Presbyter*, *quod peccatorem ſuum iret*, and derived the Word *Diabolus* from *duo* and *bolus*, *quod ex hominibus deperdendo duos faceret bolos, ignem, qui corpora, & animam alterum.* This Ignorance laſted Five Hundred Years longer. It was in the XVth Century, that the *Latin* Tongue began to be ſeriouſly cultivated in *Germany*, in Imitation of the Emperor *Maximilian*, and many other Princes. That Language appeared in all its

its Lustre in the XVIth Century; and the Author observes, that the *Germans* were particularly indebted to *Brasmus* for the Restoration of Learning in their Country. The Study of the *Latin* Tongue began to be neglected even in the XVIth Century; and Mr. *Burkhard* alledges several Reasons for it. The XVIIth Century has produced several Authors in *Germany*, eminent for the Purity of the *Latin* Stile; but they are far from being so numerous as those who lived in the XVIth Century.

This Book contains many curious Particulars; and the Readers will find in it an Account of several learned Men of *Germany*.

LEIPSICK.

THOUGH it be a false and impious Opinion to maintain, that all Religions, without any Exception, are only a Bridle and a Bug-bear to keep People to their Duty; yet it cannot be denied, that Religion is altogether necessary to curb and restrain the exorbitant Passions of Men, and that 'tis better for a State to have a false Religion, than none at all. It is also true, that some Religions have been the Contrivance of Politicians; but the Falsity of such Religions may easily be discovered. Hence it is, that wise Men among the Heathens were sensible of the Vanity of the publick Worship of so many Deities; but most of them dissembled their Belief, for fear of being punished, or for some private Interest. This Consideration moved Mr. *Santarius* to write a Book concerning the Hypocrisy of the Heathens, just now mentioned; and at the same time, he gives an Account of the Hypocrisy of those Heathens, who were persuaded of the Truth of the Religion established in their Country.

Joannis Santarii, Hag. Com. Poes. in Athenæo Gedanensi P. P. de Hypocrisi Gentilium circa cultum Deorum Schediasma Literarium. Lipsiæ. 1713. *in* 4to.

There

There are in this Work several Learned Digressions, which give no small Light to the Pagan Religion.

PARIS.

THE Antiquities, lately found in the Cathedral Church of this City, have occasioned several Letters concerning those Monuments between Mr. *Leibnitz* and Mr. *Baudelot*. The former does not approve the Explications of the latter. Those Letters have not been published.

Father *Garnier* is writing a Book concerning the Jewish Law.

Father *le Nourry* is printing the second Volume of his *Apparatus ad Bibliothecam Patrum maximam*.

Father *Echard* is preparing for the Press the *Bibliotheca Ordinis Prædicatorum*.

A Bookseller of this City is reprinting the Ecclesiastical History of Father *Noel Alexandre*.

Dr. *Du Pin* designs to translate into *Latin* his *Bibliotheque of Ecclesiastical Writers*. That Edition will come out with many Additions.

The Learned Mr. *Huet*, heretofore Bishop of *Avranches*, enjoys a pretty good Health in his old Age. He lives in the professed House of the Jesuits of this City, to whom he designs to leave his Library.

Mr. *Galand* will publish in time a Dictionary relating to Medals, and some other learned Works, which he has composed by order of the Academy of Medals and Inscriptions.

THE

THE Abbot *Renaudot* has published the following Book.

Historia Patriarcharum Alexandrinorum Jacobitarum à D. Marco usque ad finem Saeculi XIII. cum catalogo sequentium Patriarcharum & collectaneis historicis ad dilucidandum tempora spectantibus. Inseruntur multa ex variis Ecclesiasticis Jacobitarum, Patriarchatus Antiocheni, Aethiopici, Nubiae, & Arabicis pertinentia. Accedit Epitome Historiae Muhammedanae, ad illustrandas res Aegyptiacas. Omnia nunc primùm de Autoribus Arabicis, Severo Episcopo Aschmonino, Michaele Episcopo Taneos, Ephraem filio Zaraa, Abulbircat & aliis anonymis, cum excerptis Eutychii Eliconia, Abulfaragio, Chronico Orientali, diversisque Historiae Muhammedanae Scriptoribus Arabicis & Persicis. Parisiis. 1713.

I shall give an Account of this Book, as soon as it comes to my Hands.

A SECOND Edition of the Dictionary of the *French Academy* is actually in the Press. It will come out with a large Addition of new Examples. Many Definitions have been altered in that Work.

The End of the Seventh Volume.

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